Mennonite Year Book and Almanac

For 1899.

PUBLISHED BY THE

EASTERN MENNONITE CONFERENCE.

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Calendar Explanations and Notices.

ECLIPSES FOR THE YEAR 1899.

In the Year 1899 there will be Five Eclipses—Three of the Sun and Two of the Moon.

THE FIRST IS A PARTIAL ECLIPSE OF THE SUN, January 11th, at 5 o'clock, 51 minutes in the evening.—Invisible here.—Visible to Alaska, Eastern Asia and the North Pacific Ocean.

THE SECOND IS A PARTIAL ECLIPSE OF THE SUN, June 8th, at 1 o'clock, 23 minutes in the morning Invisible here.—Visible to Alaska, Labrador, Greenland, Iceland and Western Europe.

THE THIRD IS A TOTAL ECLIPSE OF THE MOON, June 23rd, at 9 o'clock, 21 minutes in the morning. Invisible here.—Visible to Western North America, in Asia, Africa and the Pacific Ocean.

THE FOURTH IS AN ANNULAR ECLIPSE OF THE SUN, December 2nd, at 7 o'clock, 50 minutes in the evening. Invisible here.—Visible in Southern Australia, New Zealand and the South Pacific Ocean.

THE FIFTH IS A PARTIAL ECLIPSE OF THE MOON, December 16th, visible as follows—in North America, Europe, Asia, Africa and South America.

Eastern States.		Central States.		Western States.	
Moon enters Penumbra	at 5 o'clock 43 minutes p. m.	at 5 o'clock 03 minutes p. m.		at 4 o'clock 23 minutes p. m	
Moon enters Shadow	" 6 " 55 " p. m.	at 6 " 15 " p. m.		at 5 " 35 " p. m.	
Middle of the Eclipse	" 8 " 36 " p. m.	at 7 " 56 " p. m.		at 7 " 16 " p. m.	
Moon leaves Shadow	" 10 " 17 " p. m	at 9 " 37 " p. m.		at 8 " 57 " p. m.	
Moon leaves Penumbra	" 11 " 29 " p. m.	at 10 " 49 " p. m.		at 10 " 09 " p m	

MOVABLE FESTIVALS.

Shrove Tuesday	February 14th
Ash Wednesday	February 15th
Good Friday	March 31st
Easter Day	April 2nd
Ascension Day	May 11th
Whitsuntide	May 21st
Trinity Sunday	May 28th
Corpus Christi	June 1st

CHRONOLOGICAL CYCLES.

Dominical Letter	A
Epact	18
Lunar Cycle or Golden Number	19
Solar Cycle	4
Roman Indiction	12
Julian Period	6612

EMBER DAYS.

February	22nd	September	20th
May	24th	December	20th

In the Jewish Era the year 5660 commences at sunset, September 4th, 1899.
In the Mohammedan Era the year 1317 begins on the 12th day of May, 1899.
Venus (♀) is called the Ruling Planet this year.

THE FOUR SEASONS OR CARDINAL POINTS.

Vernal Equinox	☉	Enters ♈	March	20th	at 3 o'clock	in the	afternoon.
Summer Solstice	☉	Enters ♋	June	21st	" 11 "	"	forenoon.
Autumnal Equinox	☉	Enters ♎	Sept.	23rd	" 1 "	"	morning.
Winter Solstice	☉	Enters ♑	Dec.	21st	" 8 "	"	evening.

MORNING AND EVENING STARS.

The Planet Venus (♀) will be Morning Star till September 16th, and then Evening Star during the rest of the year.

The Planet Mars (♂) is Morning Star till January 18th, and then Evening Star for the remainder of the year.

Jupiter (♃) is Morning Star till April 25th, thence Evening Star till November 13th, and again Morning Star to the end of the year.

Saturn (♄) is Morning Star till June 11th, then Evening Star till December 18th, and thence Morning Star till the close of the year.

The Calculations in this Almanac are made to Solar or Apparent time. To this add the Equation in the Hour Table when the Sun is "Slow" and subtract when "Fast" for mean or clock time.

L. J. HEATWOLE, Calculator.

Dale Enterprise, Rockingham County, Virginia.

January.

O Winter! ruler of the inverted year,
Thy scattered hair with sleet like ashes filled,
Thy breath congealed upon thy lips, thy cheeks
Fringed with a beard made white with other snows
Than those of age, thy forehead wrapp'd in clouds;

31 DAYS.

I crown thee King of intimate delights,
Fireside enjoyments, homeborn happiness,
And all the comforts that the lowly roof
Of undisturbed retirement, and the hours
Of long uninterrupted evening know.
—*Wm. Cowper.*

Week Days. Date.	*International S. S. Lessons and Daily Readings of the International Bible Reading Association.*	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1.	**Christ the True Light. John 1: 1-14**	New Year. Luke 2: 21; Gal. 3: 23-29.				**Day's length, 9 hours, 14 min.**			
1 Sun	Receive the Light! John 12: 35–46.	1	4 25	9 40	♑	10 ♂ rises 8 55	♋ 4	7	23 4 37
2 Mon	Christ's first Disciples. John 1: 35–42.	2	5 8	10 24	♑	24 Orion souths 10 57	♌ 4	7	23 4 37
3 Tues	" " " John 1: 43–51.	3	5 52	11 15	♒	9 ♃ rises 12 1	5	7	23 4 37
4 Wed	The second call. Matt. 4: 18–25.	4	6 40	Morn.	♒	23 4) Sirius so. 11 40	5	7	22 4 38
5 Thur	True discipleship. Luke 9: 18–26.	5	7 32	12 25	♓	7 ☿ Gr. Brilliancy	6	7	22 4 38
6 Frid	Teaching the Disciples. Matt. 5: 13–20.	6	8 29	1 40	♓	21 ♂ ♃ ☾	6	7	21 4 39
7 Sat	Friends of Jesus. John 15: 12–21.	7	9 31	2 51	♈	5 ☿ in Perihelion	7	7	20 4 40
2.	**Christ's First Disciples. John 1: 35-46.**	1st Sunday after Epiphany. Luke 2: 41–52; Rom. 12: 1–6.				**Day's length, 9 hours, 20 min.**			
8 Sun	Reward. Matt. 19: 23–30.	8	10 35	4 2	♈	19 ♂ ♅ ☾, ♂ ☿ ☾	7	7	20 4 40
9 Mon	Christ's first Miracle. John 2: 1–11.	9	11 47	5 8	♉	2 ♂ ♄ ☾ ☾	7	7	19 4 41
10 Tues	Customs of Purifying. Mark 7: 1–9.	10	11 19	6 6	♉	25 ♂ ☿ ☾	8	7	19 4 41
11 Wed	Miracles, proofs of authority. Luke 7:16-23	11	12 2	☽ S.	♉	8 ☉ Eclipsed-Inv.	8	7	18 4 42
12 Thur	Evidence of Divinity. John 10: 31–42.	12	12 41	5 30	♉	21 Rigel souths 9 30	8	7	18 4 42
13 Frid	Good company. Luke 24: 13–18; 25–32.	13	1 39	6 34	♊	4 7☉ souths 8 2	9	7	17 4 43
14 Sat	A visitor. Rev. 3: 14–22.	14	2 33	7 48	♊	16 Aldebaran souths 8 41	9	7	17 4 43
3.	**Christ's First Miracle. John 2: 1-11.**	2d Sunday after Epiphany. John 2: 1–12; Rom. 12: 7–16.				**Day's length, 9 hours, 28 min.**			
15 Sun	Do ye now believe? John 16: 25–33.	15	3 24	8 57	♊	28 Arcturus rises 11 8	♌ 10	7	16 4 44
16 Mon	Christ and Nicodemus. John 3: 1–13.	16	4 13	10 1	♋	11 Spica rises 12 10	10	7	15 4 45
17 Tues	" " " John 3: 14–21.	17	5 1	11 35	♋	23 ♂ rises 4 40	10	7	14 4 46
18 Wed	A new creature. 2 Cor. 5: 14–21.	18	5 49	Morn	♋	4 ☌ ☌ ☉, ☌ so. 12 15	11	7	13 4 47
19 Thur	Born again. 1 Peter 1: 15–25.	19	6 38	12 36	♋	16 Capella so. 9 0	11	7	12 4 48
20 Frid	The Brazen Serpent. Num. 21: 4–9.	20	7 28	1 34	♋	29 Cast. so. 10 14 ☉ En.	11	7	12 4 48
21 Sat	The love of God. 1 John 4: 7–14.	21	8 18	2 32	♌	12 Pollux souths 10 2	12	7	11 4 49
4.	**Christ and Nicodemus. John 3: 1-16.**	3rd Sunday after Epiphany. Matt 8: 1–13; Rom. 12: 17–21.				**Day's length, 9 hours, 40 min.**			
22 Sun	Mighty Love. Rom. 8: 31–39.	22	9 9	3 33	♌	24 ♂ ♆ ☾, ☿ in ☌	♋ 12	7	10 4 50
23 Mon	Christ at Jacob's Well. John 4: 5–15.	23	9 59	4 30	♋	3 7☉ souths 7 10	12	7	9 4 51
24 Tues	True Worship. John 4: 16–26.	24	10 47	5 23	♋	12 Orion so. 9 24 ☽ in ☌	13	7	8 4 52
25 Wed	Christ the Revealer. John 4: 27–38.	25	11 34	6 9	♋	27 ♂ ☿ ♄, ☾ in Apogee	13	7	7 4 53
26 Thur	Samaritans believing. John 4: 39-42.	26	Morn.	☾ R.	♋	6 26) ♂ rises 6 10	13	7	6 4 54
27 Frid	The Water of Life. Rev. 22: 1–7.	27	12 18	6 28	♋	21 Sirius souths 10 4	13	7	5 4 55
28 Sat	Without price. Isa. 55: 1–7.	28	1 2	7 41	♌	6 Arcturus rises 10 10	13	7	4 4 56
5.	**Christ at Jacob's Well. John 4: 5-15.**	Septuagesima. Matt 20: 1–16; 1 Cor. 9: 24–10: 5.				**Day's length, 9 hours, 54 min.**			
29 Sun	Wells of Salvation. Isaiah 12.	29	1 43	8 52	♌	21 ☿ Gr. Hel. Lat. N. ☌	13	7	3 4 57
30 Mon	Nobleman's son healed. John 4: 43-54.	30	2 25	10 6	♍	5 Capella souths 8 16	14	7	2 4 58
31 Tues	Doings at the feast. John 2: 13–25.	31	3 7	11 24	♍	19 Orion souths 8 50	14	7	1 4 59

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter on the	4th at 10 23 even	9 43 even	9 03 even.
New Moon " "	11th at 5 51 even	5 11 even	4 31 even.
First Quarter " "	18th at 11 38 morn	10 58 morn	10 18 morn.
Full Moon " "	26th at 2 36 even	1 56 morn	1 16 even.

Mars (♂) is in opposition with the Sun on the 18th and shines all night.

The Bible Readings.

The Daily Bible Readings found on our Calendar pages are those selected by the "International Bible Reading Association," and are inserted by permission. The Association has an enrolled membership of 620,000, and is represented in sixty different countries. The list is issued in thirty languages. Sunday schools will find it a great advantage to form a branch of the Association inasmuch as the bond of membership will secure greater interest and regularity in the daily reading. Members are supplied with an ornamental card of membership containing a list of the readings, monthly leaflets containing brief hints on the daily portions and also quarterly illustrated circular letters. Branch secretaries also receive free a quarterly magazine giving news of the work in all parts of the world. The subscription for members of a branch of not less than ten members is three cents each annually. Circulars with full particulars will be sent free by either of the following honorary district secretaries :

MR. W. SHAW, 646 Washington street, Boston, Mass.
MISS H. B. CHADDOCK, 409 Hague St., West Hoboken, N. J.
MRS. DRURY LOWE, Box 41, Orlando, Florida.
MRS. R W. SALTER, 25 S. Mozart Street, Chicago, Ill.

EXTRACT FROM THE ANNUAL REPORT OF THE ASSOCIATION.

The result of another year's efforts may be briefly summed up in the Report that in 1897 the number of English Membership Cards issued was 620,000, being 20,000 in excess of the issue for the previous year. But this bare statement of fact, though satisfactory in itself, gives little idea of the manifold labours of 7,000 faithful workers in all quarters of the world. Neither, indeed, does it indicate the results which have followed this earnest seed sowing, watered, as it has been in so many cases, by constant prayer for God's blessing. The number of persons, young and old, who have been induced to read the Bible who, before, were living in practical neglect of this privilege, cannot be tabulated Nor the number of others who before had failed to obtain the good they earnestly desired, but by means of the I. B. R. A. have read with both pleasure and profit, and have found in the Bible beauties they had never seen before. Nor the great host of Sunday School Teachers and Scholars who have been enabled the better to understand and appreciate the lesson studied in the class on Sunday. Nor, best of all, the number of those who, directly or indirectly, as the result of their reading, have realized their own spiritual darkness—have sought the Light of Life, and now are able with joy to say, "I *was* blind, but *now I see !*"

That there have been many in each of these categories is made quite certain by the numerous testimonies which have reached the Committee during the year from friends at home and abroad ; and it is this gratifying assurance, so constantly recurring, which gives to the workers that stimulus which enables them to realize that their service is a blessed privilege rather than an arduous toil.

The most distinctive feature of the past year is, perhaps, the number of additional languages into which the Card has been translated. Our last Report gave a list of nineteen, besides English ; but for the present year that number must be increased to twenty-nine. The majority of these additions have resulted from the efforts of the Rev. R. Burges, our energetic Indian Sunday School Missionary. In that country I. B. R. A. members are now reading the daily portions in fourteen of the native languages. In consequence of the difficulty of organizing Branches in other languages, it is not possible in these cases to give statistics, and hence the foreign issues are not included in our total of membership. But they do, in fact, add many thousands to our roll, and may be considered as more than filling up the gaps occasioned by indifference and other causes in the English membership. Cards are now issued in the following languages, viz.:—(*Europe*) English, Bohemian, Esthonian, Finnish, German, Italian, Lettish, Norwegian, Portuguese, Spanish, Swedish, and Welsh ; (*Asia*) Bengali, Burmese, Gujarati, Hindi, Kanarese, Karen, Khasi, Malayalam, Marathi, Orya, Roman Urdu, Tamil, Telugu, and Urdu ; (*Africa*) Dutch, Kaffir, and Sesuto ; (*South Seas*) Samoan. This unity in many tongues gives an added interest to the movement, and emphasises one meaning of its distinguishing title—"International."

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John 5: 39.

From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.—2 Tim. 3: 15.

February.

Loud wind, strong wind, sweeping o'er the mountains,
Fresh wind, free wind, blowing from the sea,
Pour forth thy vials like streams from airy fountains,
Draughts of life to me!

Clear wind, cold wind, like a Northern giant,
Stars brightly threading thy cloud-driven hair,
Thrilling the blank night with a voice defiant,
Lo! I meet thee there!

—*Dinah Maria Craik.*

28 DAYS.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Wed	A believing centurion. Matt. 8: 5–13.	32	3 50	11 20	♋ 3	♃ rises 11 30	14	6 59	5 1
2	Thur	A ruler's faith. Matt. 9: 18–26.	33	4 35	Morn.	♋ 17	Orion souths 8 48	14	6 58	5 2
3	Frid	Boldness in prayer. Heb. 4: 9–16.	34	5 24	12 32	♌ 1	3rd) ☌ ♃ ☾	14	6 57	5 3
4	Sat	Necessity of Faith. Heb. 11: 1–6.	35	6 17	1 43	♌ 15	♄ rises 2 50	14	6 56	5 4
6.		**The Nobleman's Son Healed. John 4: 43–54.**		Sexagesima. Luke 8: 4–15; 2 Cor. 12: 1–10.			**Day's length, 10 hours, 10 min.**			
5	Sun	Faith and Life. 1 John 5: 10–15.	36	7 14	2 50	♌ 28	☌ ♅ ☾, ♂ souths 10 36	14	6 55	5 5
6	Mon	Healing at Bethesda. John 5: 1–9.	37	8 15	3 48	♍ 11	☌ ♄ ☾, ☌ ♀ ☾	14	6 54	5 6
7	Tues	Enmity and Persecution. John 5: 10-16.	38	9 18	4 41	♍ 24	♀ rises 2 57, ☽ in ♌	14	6 53	5 7
8	Wed	Christ's Divine Authority. Jno. 5: 17-27.	39	10 20	5 23	♎ 7	Rigel souths 7 40	15	6 52	5 8
9	Thur	John's Testimony. John 5: 28–35.	40	11 19	6 0	♎ 19	☌ ☿ ☾, ☾ in Perigee	15	6 51	5 9
10	Frid	Testimony of Scriptures. John 5: 36–47.	41	12 16	☽ S.	♏ 2	♀ Gr. Elong. W.	15	6 50	5 10
11	Sat	The Father's Testimony. 2 Pet. 1: 10-18.	42	1 9	6 31	♏ 14	7☉ sets 1 30	15	6 48	5 12
7.		**Christ's Divine Authority. John 5: 17–27.**		Quinquagesima or Estomihi. Luke 18: 31–43; 1 Cor. 13: 1–13.			**Day's length, 10 hours, 26 min.**			
12	Sun	Glory of Christ. Heb. 1: 1–9.	43	2 1	7 30	♏ 26	Rigel souths 7 25	15	6 47	5 13
13	Mon	Feeding the five thousand. Jno. 6: 1-14.	44	2 51	8 23	♐ 8	Antares rises 3 13	15	6 46	5 14
14	Tues	The four thousand fed. Mark 8: 1-9.	45	3 40	9 22	♐ 20	Orion souths 7 56	14	6 44	5 16
15	Wed	The miracle remembered. Mark 8: 14 21	46	4 31	10 20	♑ 2	Andromeda sets 9 55	14	6 43	5 17
16	Thur	Not by bread only. Deut. 8: 1–6.	47	5 22	11 21	♑ 14	Orion souths 7 46	14	6 42	5 18
17	Frid	The first things. Matt. 6: 25–33.	48	6 13	Morn.	♑ 26	Procyon so. 8 56	14	6 41	5 19
18	Sat	The true Bread. John 6: 22–34.	49	7 4	12 20	♒ 8	Capella so. 7 0	14	6 39	5 21
8.		**Feeding the Five Thousand. John 6: 1–14.**		Invocavit. Matt. 4: 1–11; 2 Cor. 6: 1–10.			**Day's length, 10 hours, 42 min.**			
19	Sun	The Bread of Life. John 6: 35–51.	50	7 54	1 19	♒ 20	♂ ♆ ☾, ☉ enters ♓	14	6 38	5 22
20	Mon	Divided opinion. John 7: 1–13.	51	8 43	2 15	♓ 3	Pollux so. 9 40, ☽ in ♍	14	6 37	5 23
21	Tues	Christ at the feast. John 7: 14 27.	52	9 31	3 10	♓ 16	☿ Gr. Hel. Lat. so.	14	6 36	5 24
22	Wed	" " " " John 7: 28–37.	53	10 16	3 58	♈ 0	Spica rises 9 26	14	6 34	5 26
23	Thur	Enemies defeated. John 7: 40–52.	54	10 50	4 40	♈ 14	Regulus rises 11 22	14	6 33	5 27
24	Frid	Boldness in teaching. John 8: 12–20.	55	11 42	5 30	♈ 29	♃ stationary	14	6 32	5 28
25	Sat	Convincing words. John 8: 21–30.	56	Morn.	☾ R.	♉ 14	Antares rises 2 21	13	6 31	5 29
9.		**Christ at the Feast. John 7: 14, 17–28.**		Reminiscere. Matt. 15: 21–28; 1 Thess. 4: 1–7.			**Day's length, 11 hours, 02 min.**			
26	Sun	Free invitation. Rev. 22: 13–17.	57	12 24	7 15	♉ 29	□ ♅ ☉, ♂ so. 8 52	13	6 29	5 31
27	Mon	Christ freeing from sin. Jno. 8: 12, 28-36.	58	1 6	8 30	♊ 14	♂ stationary, ☌ ☿ ☉	13	6 28	5 32
28	ues	Scripture fulfilled. Luke 4: 14–22.	59	1 49	9 40	♊ 29	Sirius souths 7 43	13	6 27	5 33

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter	on the 3rd at 12 26 even	11 46 morn	11 06 morn.
New Moon	" " 10th at 4 33 morn	3 53 morn	3 13 morn.
First Quarter	" " 17th at 3 54 morn	3 14 morn	2 34 morn.
Full Moon	" " 25th at 9 18 morn	8 38 morn	7 58 morn.

SCRAPS OF HISTORY.

From the Early Emigration of Mennonites to Pennsylvania.

Selected from a Paper Written by Dr. J. G. DeHoop Sheffer, of the Mennonite College at Amsterdam.

I. THE CAUSE OF EMIGRATION.

Dr. Sheffer writes: The extensive tract of land bounded on the East by the Delaware, on the North by the present New York, on the West by the Alleghany Mountains, and on the South by Maryland, has such an agreeable climate, such an unusually fertile soil, and its watercourses are so well adapted for trade, that it is not surprising that there, as early as 1638, a European colony was established. The first settlers were Swedes, but some Hollanders soon joined them. Surrounded on all sides by savage natives, continually threatened and often harrassed they contented themselves with the cultivation of but a small portion of the land. After, however, King Charles II. had, in settlement of a debt, given the whole province to William Penn, there came a great change. There, before long, at his invitation and through his assistance, his oppressed fellow-believers, followers like himself of George Fox, found a place of refuge. They settled on the Delaware, and, united by the common sufferings endured for their convictions, they founded a city, to which they gave the suggestive name of the City of Brotherly Love (Philadelphia). The province itself received the name of Pennsylvania from the man who brought its settlers over from a land of persecution to his own estate, and has borne it to the present time, though its boundaries have been extended on the North to Lake Erie, and on the West beyond the Alleghany mountains to the present State of Ohio.

In accordance with the fundamental law established April 25, 1682, complete freedom of conscience was assured to all religious communities, and William Penn and his associates saw a stream of those who had been persecuted and oppressed for their belief pour into the colony, among whom were many Mennonites from Switzerland and the Palatinate.

In Switzerland for nearly half a century religious intolerance had been most bitter. Many who had remained there were then persuaded to abandon their beloved native country and betake themselves to the distant land of freedom, and others, who had earlier emigrated to Alsace and the Palatinate, and there endured the dreadful horrors of the war in 1690, joined them, hoping in a province described to them as a paradise to find the needed comforts of life. These emigrants settled for the most part at Philadelphia, and to the northward along the Delaware. Other emigrants followed and the number of them that fled from a land of bondage and persecution to this land of freedom steadily increased.

II. FOREIGN AID FOR EMIGRATION.

As many of the Mennonites who fled to this country in order to escape from the persecutions they had to endure, were in straitened circumstances and without the necessary means to make the long journey to the land of freedom, they appealed to their more favorably circumstanced brethren of Holland and the Netherlands for assistance. Of these first emigrants Dr. Sheffer writes: The traveling expenses of these exhausted wanderers on their way through our fatherland were furnished with a liberal hand from the "funds for foreign needs" which our forefathers had collected to aid the Swiss, Palatines, and Litthauers. Influenced by unfavorable reports, however, the "Committee on Foreign Needs," through whom aid was rendered, cherished few hopes for the future of the colony. They consequently sought to dissuade nine or ten families who, according to information from there, under date of April 8, 1709, had come from the neighborhood of Worms and Frankenthal to Rotterdam with the view of emigrating to Pennsylvania, from making the journey. The letter from Rotterdam stated, "They are altogether very poor men who intend to seek a better place of abode in Pennsylvania. Much has been expended upon them hitherto freely, aud these people bring with them scarcely anything that is necessary in the way of raiment and shoes, much less the money that must be spent for fare from here to England, and from there on the great journey, before they can settle in their foreign land." Naturally the Rotterdamers asked that money be furnished for the journey and support of the emigrants. But the committee, who considered the matter "useless and entirely unadvisable," refused to dispose in this way of the funds entrusted to them. It was the first refusal of the kind, and little did the committee think that for twenty-four years they must keep repeating it before such requests should

March.

Winds of the north! restrain your icy gales,
Nor chill the bosom of the happy vales!
Botanic Goddess, bend thy radiant eyes,
O'er these soft scenes assume thy gentle reign.

31 DAYS.

Fair Spring advancing, calls her feathered choir,
And tunes to softer notes her laughing lyre;
Bids her gay hours on purple pinions move,
And arms her zephyrs with the shafts of love.
—*Erasmus Darwin.*

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Wed	Power to forgive. Luke 5: 18–26.	60	2 34	10 47	♌ 14	♂ souths 8 49 ☊	13	6 25	5 35
2	Thur	Dead to sin. Rom. 6: 1–11.	61	3 22	11 50	♌ 28	♂ ☌ ☾	12	6 24	5 36
3	Frid	Free to serve. Rom. 6: 15–23.	62	4 13	Morn.	♍ 12	☾ ♆ stationary	12	6 23	5 37
4	Sat	Redeemed from bondage. Gal. 4: 1–7.	63	5 07	12 40	♍ 25	☾ 4th) ♂ ☿ ☾	12	6 21	5 39
10.		**Christ Freeing from Sin. John 8: 12, 31–36.** Oculi. Luke 11: 14–28; Eph. 5: 1–9.					**Day's length, 11 hours, 20 min.**			
5	Sun	Deliverance from sin. 1 John 3: 1–10.	64	6 5	1 35	♐ 8	♂ ♄ ☾, ♄ rises 1 40 ☋	12	6 20	5 40
6	Mon	Healing the blind man. John 9: 1–12.	65	7 5	2 20	♐ 21	Pollux souths 8 31	11	6 19	5 41
7	Tues	Questionings. John 9: 13–23.	66	8 5	2 58	♑ 4	Orion souths 6 36	11	6 18	5 42
8	Wed	"Now I see." John 9: 24–38.	67	9 5	3 32	♑ 17	♂ ♀ ☾	11	6 16	5 44
9	Thur	Bartimæus. Mark 10: 46–52.	68	10 0	4 20	♑ 29	♀ rises 2 50 in Perigee	11	6 14	5 46
10	Frid	Spiritual blindness. Matt. 13: 10–17.	69	10 54	4 56	♒ 11	Andro. sets 8 24	10	6 13	5 47
11	Sat	Prophecy of Christ. Isa. 42: 1–7.	70	11 46	☽S.	♒ 23	Rigel souths 5 40	10	6 12	5 48
11.		**Christ Healing the Blind Man. John 9: 1–11.** Lætare. John 6: 1–15; Gal. 4: 21–31.					**Day's length, 11 hours, 38 min.**			
12	Sun	Darkness and light. 2 Cor. 4: 1–7.	71	12 37	7 20	♓ 5	♂ ☿ ☾, ♅ stationary	10	6 11	5 49
13	Mon	Christ the Good Shepherd. Jno. 10: 1-10	72	1 28	8 16	♓ 17	□ ♄ ☉	9	6 10	5 50
14	Tues	" " " " Jno. 10: 11-18	73	2 19	9 14	♓ 28	Spica rises 8 17	9	6 8	5 52
15	Wed	Safety of the sheep. John 10: 19–31.	74	3 11	10 14	♈ 10	Vega rises 10 7	9	6 7	5 53
16	Thur	Hireling shepherds. Ezek. 34: 1–10.	75	4 3	11 14	♈ 22	Sirius souths 6 55	9	6 6	5 54
17	Frid	Seeking and feeding. Ezek. 34: 11–16.	76	4 56	Morn.	♉ 4	☿ in Perihelion	8	6 4	5 56
18	Sat	Safe folding. Ezek. 34: 22–31.	77	5 47	12 8	♉ 16	18) ♂ ♆ ☾	8	6 3	5 57
12.		**Christ, the Good Shepherd. John 10: 1–16.** Judica. John 8: 46–59; Heb. 9: 11–15.					**Day's length, 11 hours, 56 min.**			
19	Sun	My Shepherd. Psalm 23.	78	6 37	12 54	♉ 29	7☉ sets 11 14, ☽ in ♊	8	6 2	5 58
20	Mon	Christ the true Light. John 1: 1–14.	79	7 26	1 14	♊ 12	☉ ENTERS ♈ D. & N. EQUAL	8	6 0	6 0
21	Tues	Christ's first Disciples. John 1: 35–46.	80	8 12	1 58	♊ 25	♂ sets 1 20 ☾ in Apogee	7	5 59	6 1
22	Wed	Christ and Nicodemus. John 3: 1–16.	81	8 56	2 35	♋ 8	Aldebaran sets 11 18	7	5 58	6 2
23	Thur	Christ at Jacob's well. John 4: 5–15.	82	9 89	3 10	♋ 22	Regulus souths 9 49	7	5 57	6 3
24	Frid	The Nobleman's son healed Jno. 4: 43-54	83	10 21	3 54	♌ 7	☿ Gr. Elong. E.	7	5 55	6 5
25	Sat	Christ's Divine Autority. Jno. 5: 17–27.	84	11 3	4 20	♌ 22	Sirius souths 6 26 ♍	6	5 54	6 6
13.		**REVIEW.** Palm Sunday. Matt 21: 1-9; Phil. 2: 5–11.					**Day's length, 12 hours, 16 min.**			
26	Sun	Christ freeing from sin. John 8: 12,31-36	85	11 46	4 54	♌ 7	♀ in ♍	6	5 53	6 7
27	Mon	Sickness of Lazarus. John 11: 1–16.	86	Morn.	☾ R.	♌ 22	☿ Gr. Hel. Lat. N.	6	5 52	6 8
28	Tues	Death and Sorrow. John 11: 17–31.	87	12 31	8 2	♍ 8	7☉ sets 10 40	5	5 51	6 9
29	Wed	The raising of Lazarus. John 11: 32–45.	88	1 18	9 18	♍ 23	♂ ♃ ☽, ♃ rises 9 20	5	5 49	6 11
30	Thur	Testimony of witnesses. John 12: 12–19.	89	2 9	10 34	♎ 7	♂ souths 7 17	5	5 48	6 12
31	Frid	**Good Friday.** Heb. 2: 9–18.	90	3 3	11 43	♎ 21	♂ ♆ ☾ ☋	4	5 47	6 13

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter on the	4th at 11 08 even	10 28 even	9 48 even.
New Moon " "	11th at 2 55 even	2 15 even	1 35 even.
First Quarter " "	18th at 10 26 even	9 46 even	9 06 even.
Full Moon " "	27th at 1 20 morn	12 40 morn	12 00 morn.

entirely cease. It would in fact have been otherwise if they had begun with the rule which they finally adopted in 1732, or if the determination they expressed in letter after letter had been followed by like action, and they had not let themselves be persuaded away from it continually—sometimes from perplexity, but oftener from pity. The Palatines understood the situation well. If they could only reach Holland without troubling themselves about the letters, if they were only urgent and persevering, the committee would end by helping them on their way to Pennsylvania. The emigrants of April, 1709, accomplished their object, though as it appears through the assistance of others. At all events, I think, they are the ones referred to by Jacob Telner, a Netherlander Mennonite dwelling at London, who wrote, August 6, to Amsterdam and Haarlam: "Eight families went to Pennsylvania; the English Friends, who are called Quakers, helped them liberally." His letter speaks of others who also wanted to follow their example, and urges more forcibly than ever the people at Rotterdam to give assistance. He writes: "The truth is that many thousands of persons, old and young, and men and women, have arrived here in the hope and expectation of going to Pennsylvania. but the poor men are misled in their venture. If they could transport themselves by their own means, they might go where they pleased, but because of inability they cannot do it, and must go where they are ordered Now, as there are among all this multitude six families of our brethren and fellow-believers, I mean German Mennonites, who ought to go to Pennsylvania, the brethren in Holland should extend to them the hand of love and charity, for they are both poor and needy. I trust and believe, however, that they are honest and God-fearing. It would be a great comfort and consolation to the poor sheep if the rich brothers and sisters from their superfluities would satisfy their wants and let some crumbs from their tables fall to these poor Lazaruses. Dear brethren, I feel a tender compassion for the poor sheep, for they are of our flesh, as says the Prophet Isaiah lxviii, 7 and 8."

III. CONTINUED EMIGRATIONS.

Fiercer than ever became the persecutions of the Mennonites in Switzerland. The prisons in Bern were filled with the unfortunates, and the inhuman treatment to which they were subjected caused many to pine away and die. The rest feared from day to day that the minority of the council which demanded their trial would soon become a majority. Through the intercession, however, of the States General, whose aid the Netherland Mennonites sought, not without success, some results were effected. The Council of Bern finally resolved to send the prisoners, well watched and guarded, to the Netherlands in order to transport them from there in an English ship to Pennsylvania. On the 18th of March, 1710, the exiles departed from Bern. On the 28th, with their vessel they reached Manheim, and on the 6th of April, Nimeguen. When they touched the Netherland soil their sufferings at last came to an end. They were free and their useless guard could return to Switzerland. Laurens Hendriks, the Mennonite minister at Nimeguen, wrote in his letter of April 9, 1710: "It happened that very harsh decrees were issued by the rulers of Bern to search for our friends in all corners of the land, and put them in prison at Bern, by which means within the last two years about sixty persons were thrown into dungeons, where some of them underwent much misery in the great cold last winter, while their feet were fast in the iron shackles. The Council at Bern were still very much at variance as to what punishment should be inflicted on them, and so they have the longer lain in prison, for some would have them put to death, but others could not consent to such cruelty. So finally they determined in the Council to send them as prisoners to Pennsylvania. Therefore they put them on a vessel, well watched by a guard of soldiers, to send them on the Rhine to Holland. But on coming to Manheim, a city of the Palatinate, they put out all the old, the sick, and the women, but with twenty-three men floated further down the Rhine, and on the 6th of April came here to Nimeguen. When they heard that their fellow-believers lived here, one of them came to me, guarded by two soldiers. The soldiers then went away and left the man with me. After I, with the other preachers, had talked with him, we went together to the ship, and there found our other brethren. We then spoke to the officers of the guard, and arranged with them that these men should have some refreshment, since they had been on the water for twenty days in great misery, and we brought them into the city. Then we said to our imprisoned brethren, 'The soldiers shall not get you out of here again easily, for if they use force, we will complain to our magistrates.' This, however, did not happen. They

He sendeth sun, He sendeth shower,
Alike they're needful to the flower,
And joys and tears alike are sent
To give the soul fit nourishment.
As comes to me, or cloud, or sun,
Father, Thy will, not mine, be done

April.

30 DAYS.

Oh! ne'er will I at life repine!
Enough that thou hast made it mine.
When falls the shadow cold of death,
I will yet sing with parting breath,
As comes to me or cloud or sun,
Father, Thy will, not mine, be done!
—*Sara Fuller Adams.*

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m	Sun rise h. m.	Sun sets h. m
1	Sat	Certainty of resurrection. 1 Cor. 15,50-58.	91	4 1	Morn.	♐ 5	☌ ♄ ☾	☽ 4	5 45	6 15
14.		**The Raising of Lazarus. John 11: 32-45.**			**Easter Sunday. Mark 16: 1-8; 1 Cor. 5: 6-8**		**Day's length, 12 hours, 35 min.**			
2	Sun	**Easter Sunday.** Matt. 28: 1-10.	92	4 59	12 42	♐ 18	☿ stationary, ☽ in ♌	4	5 44	6 16
3	Mon	Anointing at Bethany. John 12: 1-11.	93	5 58	1 32	♑ 1	☾ 3d) ☌ souths 7 6	4	5 42	6 18
4	Tues	Christ's commendation. Mark 14: 1-9.	94	6 56	2 12	♑ 14	Sirius souths 7 37	3	5 41	6 19
5	Wed	Grateful love. Luke 7: 36-50.	95	7 51	2 45	♑ 20	Aldebaran sets 10 26	3	5 40	6 20
6	Thur	The good part. Luke 10: 38-42.	96	8 44	3 14	♒ 8	☾ in Perigee	3	5 39	6 21
7	Frid	All for Christ. Phil. 3: 1-12.	97	9 35	3 38	♒ 20	☌ ♀ ☾ ♌	2	5 37	6 23
8	Sat	All she had. Mark 12: 38-44.	98	10 25	4 16	♓ 2	♀ rises 3 10	2	5 36	6 24
15.		**The Anointing at Bethany. John 12: 1-11.**			**Quasimodogeniti. John 20: 19-31; 1 John 5: 4-10.**		**Day's length, 12 hours, 48 min.**			
9	Sun	"He first loved us." 1 John 4: 10-19.	99	11 15	4 40	♓ 14	☌ in Aphelion	2	5 35	6 25
10	Mon	Jesus teaching humility. John 13: 1-17.	100	12 6	☽ S.	♓ 25	10th) ☌ ☿ ☾	1	5 33	6 27
11	Tues	The humble exalted. Luke 14: 7-14.	101	12 58	8 16	♈ 7	Vega rises 10 28	1	5 32	6 28
12	Wed	Humility in prayer. Luke 18: 9-17.	102	1 51	9 16	♈ 19	☌ ☿ ☉ – Inferior	☉	5 31	6 29
13	Thur	Grace for the humble. 1 Peter 5: 1-7.	103	2 44	10 16	♉ 1	Spica rises 8 16	F.	5 30	6 30
14	Frid	A rebuke to pride. Mark 9: 30-37.	104	3 37	11 9	♉ 13	☌ Ψ ☾	1	5 28	6 32
15	Sat	Greatness of service. Matt. 20: 20-28.	105	4 29	11 55	♉ 26	Orion sets 12 30	1	5 27	6 33
16.		**Jesus Teaching Humility. John 13: 1-17.**			**Misericordias Domini. John 10: 12-16; 1 Pet. 2: 21-25.**		**Day's length, 13 hours, 06 min.**			
16	Sun	Christ's example. Phil. 2: 1-11.	106	5 18	Morn.	♊ 8	Aldebaran sets 11 42	1	5 25	6 35
17	Mon	Jesus the Way, Truth and Life. John 14: 1-14.	107	6 5	12 40	♊ 21	☾ 17th) 7 ♉ sets 9 26	1	5 24	6 36
18	Tues	The Life. John 17: 1-10.	108	6 50	1 20	♋ 4	☌ ♂ ☾, ☽ in Apog.	1	5 23	6 37
19	Wed	The Truth. John 17: 11-19.	109	7 33	1 57	♋ 17	♂ sets 1 30, ☽ in ♉	1	5 22	6 38
20	Thur	The Way. John 17: 20-26.	110	8 15	2 25	♌ 1	☿ in ♉, ☉ enters ♋	1	5 21	6 39
21	Frid	Way to the Father. Eph. 2: 13-22.	111	8 57	2 58	♌ 15	Rigel sets 10 38	♉ 1	5 20	6 40
22	Sat	The only Way. Acts 4: 1-12.	112	9 40	3 21	♍ 0	Regulus souths 9 53	1	5 19	6 41
17.		**Jesus the Way, the Truth, the Life. John 14: 1-14**			**Jubilate John 16: 16-23; 1 Pet. 2: 11-17.**		**Day's length, 13 hours, 22 min.**			
23	Sun	The living Way. Heb. 10: 11-22.	113	10 24	3 40	♍ 15	□ ♂ ☉	2	5 18	6 42
24	Mon	The Comforter promised. John 14: 15-27	114	11 11	4 0	♎ 1	☿ stationary	2	5 17	6 43
25	Tues	To testify of Christ. John 15: 17-27.	115	Morn.	☾ R.	♎ 16	25th) ♂ ♃ ☉ ♂ ♃ ☾	2	5 16	6 44
26	Wed	The Spirit of Truth. John 16: 1-15.	116	12 2	8 14	♐ 1	♃ rises 8 20	2	5 15	6 45
27	Thur	The Revealer. 1 Cor. 2: 9-16.	117	12 56	9 30	♐ 16	♂ ♅ ☾ ☽	3	5 13	6 47
28	Frid	Led by the Spirit. Rom. 8: 12-17; 26-28.	118	1 53	10 35	♐ 0	Antares rises 9 34	3	5 11	6 49
29	Sat	The Prophecy. Joel 23: 2-32.	119	2 53	11 30	♐ 14	♂ ♄ ☋, ☽ in ♌	3	5 10	6 50
18.		**The Comforter Promised. John 14: 15-27.**			**Cantate. John 16: 5-16; James 1: 13-20.**		**Day's length, 13 hours, 40 min.**			
30	Sun	The Spirit given. Acts 2: 1-13.	120	3 53	Morn.	♐ 27	♀ in Aphel. ☿ in Aph.	3	5 9	6 51

MOON'S PHASES.

		Eastern States.	Central States.	Western States.
Last Quarter	on the 3d at	6 57 morn	6 17 morn	5 37 morn.
New Moon	" " 10th at	1 23 morn	12 43 morn	12 03 morn.
First Quarter	" " 17th at	5 45 even	5 05 even	4 25 even.
Full Moon	" " 25th at	2 24 even	1 44 even	1 04 even.

Jupiter (♃) is in opposition with the sun on the 25th and shines all night.

went about in freedom, and we remained with them and witnessed all the manifestations of love and friendship with the greatest joy. We spent the time together delightfully, and after they were entirely refreshed, they departed, though they moved with difficulty, because stiffened from their long imprisonment. I went with them for an hour and a half beyond the city, and there we, with weeping eyes and swelling hearts, embraced each other, and with a kiss of peace separated. They returned to the Palatinate to seek their wives and children, who were scattered everywhere in Switzerland, in Alsace, and in the Palatinate, and they knew not where they were to be found. They were very patient and cheerful under oppression, though all their worldly goods were taken away. Among them were a preacher and two deacons. They were naturally very rugged people, who could endure hardships. They wore long and unshaven beards, disordered clothing, great shoes which were heavily hammered with large iron nails. They were very zealous to serve God with prayer and reading and in other ways, and very innocent in all their doing as lambs and doves. They asked me in what way the community was governed. I explained it to them and it pleased them very much. But we could hardly talk with them because, as they lived in the mountains of Switzerland, far from cities and towns, and had little intercourse with other men, their speech is rude and uncouth, and they have difficulty in understanding any one who does not speak just their way."

On the first of May we find three of the preachers of this community, Hans Burchi or Burghalter, who afterwards came to America and in 1727 was a preacher in Conestoga, Lancaster Co., Pa.; Melchior Zaller, and Benedict Brechtbuehl, with Hans Rub and Peter Donens, in Amsterdam, where they gave a further account of their affairs with the Bern magistracy, and apparently consulted with the committee as to whether they should establish themselves near the Palatinate brethren or on the lands in the neighborhood of Campen and Groningen, which were to be gradually purchased by the committee on behalf of the fugitives. The majority preferred a residence in the Palatinate, but they soon found great difficulty in accomplishing it. The Palatinate community was generally poor, so that the brethren, with the best disposition, could be of little service in insuring the means of gaining a livelihood. There was a scarcity of lands and farm houses, and there was much to be desired in the way of religious liberty, since they were subject entirely to the humors of the Elector, or, worse still, his officers. For nearly seven years, often supported by the Netherland brethren, they waited and persevered, always hoping for better times. Then, their numbers being continually increased by new fugitives and exiles from Switzerland, they finally determined upon other measures, and at a meeting of their elders at Manheim, in February, 1717, decided to call upon the Netherlands for help in carrying out the great plan of removing to Pennsylvania, which they had long contemplated, and which had then come to maturity.

The Committee on Foreign Needs, however, was not inclined to render any assistance and tried to dissuade them from their undertaking. They opposed the plan most positively and declared that if it was persisted in no help need be expected. Their objection, however, accomplished nothing. In reply to their views, the committee received information, March 20th, that more than a hundred persons had started, and three weeks later they heard from Rotterdam that those already coming numbered three hundred, among whom were four very needy families who required 600f. for their passage, and that thirty others were getting ready to leave Neuwied. Though the committee had declared positively in their letters that they would have nothing to do with the whole affair, they nevertheless passed a secret resolution, that, "as far as concerns our committee, the friends are to be helped as much as possible." And apparently they took care that there should be furnished from private means what as officials they could not give out of the fund. Among the preachers who were at the head of these colonists, we find principally the above named Hans Burghalter and Benedict Brechtbuehl.

The desire for emigration seemed to be entirely appeased in the Palatinate until 1726, when it broke out again with renewed force. The chief causes were higher burdens imposed upon them by the Elector, the fear of the outburst of war, and perhaps also pressing letters of invitation written by the friends settled in Pennsylvania. Moreover, the committee were guilty of a great imprudence. Though they so repeatedly assured the emigrants that they could not and would not help them, and promised liberal assistance to the needy Palatines, who abandoned the journey, still, through pity for a certain Hubert Brouwer

May.

31 DAYS.

Now the bright morning star, day's harbinger,
Comes dancing from the east, and leads with her
The flowery May, who from her green lap throws
The yellow cowslip and the pale primrose.

Hail, bounteous May! thou dost inspire
Mirth and youth and warm desire;
Woods and groves are of thy dressing,
Hill and dale doth boast thy blessing.
Thus we salute thee with our early song,
And welcome thee and wish thee long.
—*Anon.*

Date.	Week Days.	*International S. S. Lessons and Daily Readings of the International Bible Reading Association.*	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Mon	The Vine and the Branches. Jno. 15:1-11	121	4 51	12 52	♎ 10	☾ in Perigee ☽	3	5 7	6 53
2	Tues	Saying and doing. 1 John 2: 1-9.	122	5 47	1 23	♎ 23	☾ 2d) ☿ so. 11 28	3	5 6	6 54
3	Wed	Proof of abiding in Christ. 1 Jno. 3:18-24	123	6 40	1 48	♏ 5	☾ Vega souths 2 48	3	5 5	6 55
4	Thur	Known by fruit. Matt. 7: 15-23.	124	7 30	2 12	♏ 17	Sirius 8 54 ♌	3	5 4	6 56
5	Frid	Spiritual fruit. Gal. 5: 16-26.	125	8 19	2 35	♏ 29	7☉ sets 8 16	3	5 3	6 57
6	Sat	One in Christ. Rom. 12: 1-5.	126	9 8	2 58	♐ 11	☿ rises 3 10	4	5 2	6 58
19.		**The Vine and the Branches. John 15: 1-11.**			**Rogate. John 16: 23-33; James 1: 21-27.**		**Day's length, 13 hours, 56 min.**			
7	Sun	Christ the Head. Eph. 4: 1-16.	127	10 57	3 26	♐ 23	♂ ☿ ☾, ♂ ☿ ☾	4	5 1	6 59
8	Mon	The Betrayer. Matt. 26: 14-25.	128	11 48	3 52	♐ 5	Regulus sets 1 29	4	5 0	7 0
9	Tues	Gethsemane. Luke 22: 39-46.	129	12 13	☽ S.	♐ 17	Arcturus so. 11 12	4	4 59	7 1
10	Wed	Christ betrayed. John 18: 1-14.	130	12 58	8 14	♐ 29	☿ Gr. Elong. W.	4	4 58	7 2
11	Thur	**Ascension Day.** Matt. 26: 47-56.	131	1 26	9 9	♑ 11	Orion sets 8 59	4	4 57	7 3
12	Frid	The traitor's end. Matt. 27: 3-10.	132	2 19	10 00	♑ 23	♂ ♆ ☾, ☽ in ♉	4	4 56	7 4
13	Sat	Foreknown. John 6: 60-71.	133	3 10	10 48	♒ 5	Spica souths 9 57 ♍	4	4 55	7 5
20.		**Christ Betrayed and Arrested. John 18: 1-14.**			**Exaudi. John 15: 26; 16: 4; 1 Pet. 4: 8-11.**		**Day's length, 14 hours, 10 min.**			
14	Sun	Reward of iniquity. Acts 1: 15-26.	134	3 58	11 28	♒ 18	Librae souths 11 38	4	4 54	7 6
15	Mon	Christ before the High Priest. John 18: 15-27.	135	4 44	Morn.	♓ 1	♂ sets 11 30	4	4 53	7 7
16	Tues	Peter's tears Luke 22: 54-62.	136	5 29	12 32	♓ 14	♂ ♂ ☾, ☾ in Apogee	4	4 52	7 8
17	Wed	Before the Council. Luke 22: 63-71.	137	6 10	1 2	♓ 27	☽ 17) Sirius sets 8 4	4	4 51	7 9
18	Thur	A challenge. John 8: 42-47.	138	6 52	1 28	♈ 11	Procyon sets 10 30	4	4 50	7 10
19	Frid	The sinless Saviour. 1 Peter 2: 17-25.	139	7 33	1 54	♈ 25	Antares rises 8 13 ♉	4	4 50	7 10
20	Sat	Warning to Peter. Matt. 26: 31-35.	140	8 19	2 26	♉ 10	☿ Gr. Hel. Lat. S.	4	4 49	7 11
21.		**Christ before the High Priest. John 18: 15-27.**			**Pentecost. John 14: 23-31; Acts 2: 1-13.**		**Day's length, 14 hours, 22 min.**			
21	Sun	**Whit-Sunday.** Psalm 141.	141	9 2	2 53	♉ 25	♂ so. 5 21 ☉ enters ♊	4	4 48	7 12
22	Mon	Christ before Pilate. John 18: 28-40.	142	9 50	3 7	♊ 10	♀ Gr. Hel. Lat. S.	3	4 47	7 13
23	Tues	Mocked by Herod. Luke 23: 1-12.	143	10 43	3 29	♊ 25	☿ sets 10 40	3	4 46	7 14
24	Wed	Rejected of men. Matt. 27: 15-25.	144	11 40	3 52	♋ 10	♄ rises 9 20	3	4 46	7 14
25	Thur	No fault. John 19: 1-16.	145	Morn.	☾ R.	♋ 24	25) ♂ ♆ ☾	3	4 45	7 15
26	Frid	Powerful enemies. Acts 4: 23-30.	146	12 40	9 16	♌ 8	♂ ♄ ☾ ☽	3	4 44	7 16
27	Sat	Examples of suffering. Heb. 12: 1-6.	147	1 42	10 36	♌ 22	♂ ♆ ☾, ☽ in ♌	3	4 43	7 17
22.		**Christ before Pilate. John 18: 24-40.**			**Trinity. John 3: 1-15; Rom. 11: 33-36.**		**Day's length, 14 hours, 34 min.**			
28	Sun	Perfect by suffering. Heb. 5: 1-9.	148	2 43	11 22	♍ 6	☾ in Perigee	3	4 43	7 17
29	Mon	Christ Crucified. John 19: 17-30.	149	3 41	11 54	♍ 19	Spica souths 8 57	3	4 42	7 18
30	Tues	Despised and rejected. Luke 23: 32-38.	150	4 38	Morn.	♎ 1	☾ Vega so. 2 4	3	4 42	7 18
31	Wed	The penitent thief. Luke 23: 39-49.	151	5 28	12 14	♎ 13	☾ 31) ☿ souths 9 22	3	4 41	7 19

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter on the	2d at 12 48 even	12 08 even	11 28 morn.
New Moon " "	9th at 12 40 even	12 00 even	11 20 morn.
First Quarter " "	17th at 12 15 even	11 35 morn	10 55 morn.
Full Moon " "	25th at 12 51 morn	12 11 morn	24) 11 31 even.
Last Quarter " "	31st at 5 56 even	5 16 even	4 36 even.

of Neuwied, they gave him and his family 300f. passage-money. Either this became known in the Palatinate, or the stream could no longer be staid. Though some of the elders, together with the committee, tried to dissuade them, and painted horrible pictures of the possibility that, in the war between England and Spain, they might "by Spanish ships be taken to the West Indies, where men are sold as slaves," the Palatines believed not a word of it. On the 12th of April, 1727, there were one hundred and fifty ready to depart, and on the 16th of May the committee were compelled to write to the Palatinate that they "ought to be informed of the coming of those already on the way, so that they can best provide for them." And they further inquired "how many would arrive without means, so that the Society might consider whether it would be possible for them to arrange for the many and great expenses of the passage."

On the 20th the committee learned that 45 more needy ones had started from the Palatinate. These with eight others cost the Society 3271f. 15st. Before the end of July, 21 more came to Rotterdam, and so it continued. No wonder that the committee, concerned about such an outpouring, requested the community in Pennsylvania "to announce emphatically to all the people from the pulpit that they must no more advise their needy friends and acquaintances to come out of the Palatinate, and should encourage them with the promise that, if they only remained across the sea, they would be liberally provided for in everything. If, however, they added, the Pennsylvanians wanted to pay for the passage for the poor Palatines, it would then of course be their own affair. This the Pennsylvanians were not ready nor in a condition to do. The committee also sent forbidding letters to the Palatinate, but every year they had to be repeated, and sometimes, as for instance, May 6, 1733, they drew frightful pictures: "We learn from New York that a ship from Rotterdam going to Pennsylvania with one hundred and fifty Palatines wandered twenty-four weeks at sea. When they finally arrived at port nearly all the people were dead. The rest, through the want of *vivres*, were forced to subsist upon rats and vermin, and are all sick and weak. The danger of such an occurrence is always so great that the most heedless do not run the risk except through extreme want." When finally over 3000 of different sects came to Rotterdam, the committee, June 15, 1732, adopted the strong resolution that under no pretense would they furnish assistance to needy Palatines, except to pay their fares back to their fatherland. By rigidly maintaining this rule, the committee were from that time no longer troubled with requests for passage-money to North America. Yet it did not stop emigration entirely. Many came by their own means and others were assisted by private individuals, so that the stream of emigration, in spite of discouraging measures adopted, was constantly kept flowing, and Mennonite churches were established in many different places in Pennsylvania during the first half of the eighteenth century. The emigrants in general found what they sought, and for which they forsook what was dear to them in their old homes, namely, religious liberty and freedom of thought so that they could serve their Master free and unhindered according to the dictates of their own consciences. Besides this the Lord, whom they faithfully served and for whose sake they came to this country, richly blessed them with temporal prosperity, and what in the beginning may have seemed a loss to many proved to be a bountiful blessing to them.

Early Settlements in Canada.

The first settlement of Mennonites in Canada was made in 1786, when a number went there from Pennsylvania in order to remain true to the king of England, against whom the colonies were then waging war for independence. These settled in the vicinity of Niagara Falls. In 1799 another settlement was started in Waterloo county. The experiences of these pioneers were similar to those in other parts of the country in the many hardships to be endured, so that at times they were almost disheartened. During the war of 1812 the British government impressed the men into the army. Being found, however, to be poor fighters, they were put to hauling supplies for the army, being compelled to furnish their own teams. After the close of the war the settlements for a time experienced a rapid growth through immigration from Pennsylvania and from Germany.

MENNO SIMON left the Catholic Church in 1536. The following year, 1537, he was baptized at the hands of Obbo Philipps, and ordained as a minister in the old Evangelical (Taufgesinnten or Waldensian) Church.

Here comes the summer, so sweet and fair,
Flinging her fragrance out to the air,
Smiling a greeting with eyes ashine,
And her brow serene with a peace divine!
Summer, dear Summer, I welcome thee,
Though I know not what thou dost hold for me—

June.

30 DAYS.

I welcome thee for thine own sweet sake!
And all that I may I'll gratefully take
Of the gifts thou bringest to earth again,
To scatter freely o'er hill and plain.
May He who sent thee, with all thy cheer,
Help us to feel His presence near.

—Mary D. Brine.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast. m.	Sun rise h. m.	Sun sets h. m.
1	Thur	The burial. John 19: 31–42.	152	6 17	12 48	♌ 25	♄ souths 12 41 ☊ ☋	2	4 40	7 20
2	Frid	For us. Isa. 53.	153	7 6	1 10	♍ 7	Spica souths 8 35	2	4 40	7 20
3	Sat	Dying for sinners. Rom. 5: 1–11.	154	7 54	1 47	♍ 19	Arctarus souths 9 26	2	4 39	7 21
23.		**Christ Crucified.** John 19: 17–30.			1st Sunday after Trinity. Luke 16: 19–31; 1 John 4: 16–21.		**Day's length, 14 hours, 42 min.**			
4	Sun	Worthy the Lamb. Rev. 5: 6–14.	155	8 43	2 17	♍ 1	Antares souths 11 32	2	4 39	7 21
5	Mon	The sealed tomb. Matt. 27: 57–66.	156	9 33	2 58	♍ 12	♂ ♀ ☾	2	4 38	7 22
6	Tues	"Too good to be true!" Luke 24: 1–11.	157	10 25	3 21	♍ 24	♀ rises 3 20	2	4 38	7 22
7	Wed	The empty tomb. John 20: 1–10.	158	11 18	3 49	♎ 6	♂ ☿ ☾	1	4 37	7 23
8	Thur	Christ risen. John 20: 11–20.	159	12 11	☾ R.	♎ 18	☾ ☉ Eclip.–Invis.	1	4 37	7 23
9	Frid	Doubt dispelled. John 20: 24–31.	160	1 2	8 34	♏ 1	♂ souths 4 45 ♌	1	4 37	7 23
10	Sat	Many witnesses. Acts 2: 22–32.	161	1 52	9 20	♏ 14	Procyon sets 8 38	1	4 36	7 24
24.		**Christ Risen.** John 20: 11–20.			2d Sunday after Trinity. Luke 14: 16–24; 1 John 3: 13–18.		**Day's length, 14 hours, 48 min.**			
11	Sun	Proofs of the resurrection. 1 Cor. 15: 1-11	162	2 39	9 54	♏ 27	♂ ♄ ☉	1	4 36	7 24
12	Mon	The new life in Christ. Col. 3: 1–15.	163	3 23	10 27	♐ 10	♂ sets 10 55	0	4 36	7 24
13	Tues	The new man. Eph. 4: 17–24.	164	4 6	10 58	♐ 24	☾ in Apog. ☿ in Peri.	0	4 35	7 25
14	Wed	Children of light. 1 Thess. 5: 5 11.	165	4 47	11 27	♑ 8	♂ ♂ ☾, ♂ ☿ ☉ super.	☉	4 35	7 25
15	Thur	Walking in light. Eph. 5: 6–16.	166	5 28	11 57	♑ 22	♂ ☿ Ψ, ♂ Ψ ☉ ♉	S.	4 35	7 25
16	Frid	Chosen to be holy. 1 Peter 2: 1 9.	167	6 10	Morn.	♒ 6	Altair so. 12 14	0	4 35	7 25
17	Sat	Living to God. 1 Peter 4: 1–11.	168	6 53		♒ 20	Vega souths 12 48	0	4 35	7 25
25.		**The New Life in Christ** Col. 3: 1–15.			3d Sunday after Trinity. Luke 15: 1–10; 1 Pet 5: 6–11.		**Day's length, 14 hours, 50 min.**			
18	Sun	A fruitful life. 2 Peter 1: 1–8.	169	7 39	12 10	♓ 5	Antares souths 10 31	1	4 35	7 25
19	Mon	The raising of Lazarus. John 11: 32-45.	170	8 29	1 18	♓ 20	♂ ♃ ☾	1	4 35	7 25
20	Tues	Jesus teaching humility. John 13: 1-17.	171	9 24	2 15	♈ 4	♃ sets 1 47	1	4 35	7 25
21	Wed	Jesus the Way, Truth, and Life John 14: 1—14.	172	10 23	3 6	♈ 18	☉ ENTERS ♋ LONGEST DAY	1	4 34	7 26
22	Thur	The Vine and the Branches. Jno. 15: 1 11	173	11 25	3 39	♉ 2	♂ ♄ ☾ ☋	2	4 35	7 25
23	Frid	Christ betrayed and arrested. Jno. 18: 1-14	174	Morn.	☾ R.	♉ 16	☾ Eclip.–Invis.	2	4 35	7 25
24	Sat	Christ crucified. John 19: 17–30.	175	12 27	8 38	♊ 0	☾ in Perigee	2	4 35	7 25
26.		**REVIEW.**			4th Sunday after Trinity. Luke 6: 36–42; Rom. 8: 18–23.		**Day's length, 14 hours, 50 min.**			
25	Sun	Christ risen. John 20: 11–20.	176	1 28	9 12	♊ 13	♃ souths 7 40	2	4 35	7 25
26	Mon	Gracious Invitations. Hosea 14:	177	2 27	9 44	♊ 26	Regulus sets 10 26	3	4 35	7 25
27	Tues	Precious Promises. Hosea 2: 16–23.	178	3 21	10 10	♋ 9	♃ stationary	3	4 35	7 25
28	Wed	"Come now." Isa. 1: 10–20.	179	4 13	10 58	♋ 21	☉ rises 1 46 ♌	3	4 36	7 24
29	Thur	Proclamation of pardon. Jer. 3: 12–19.	180	5 3	11 20	♌ 3	Antares so. 9 47	3	4 36	7 24
30	Frid	Turning with the heart. Joel 2: 12–19.	181	5 52	Morn.	♌ 15	Spica sets 12 8	3	4 36	7 24

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 8th at 1 22 morn	12 42 morn	12 02 morn.
First Quarter	" " 16th at 4 48 morn	4 08 morn	3 28 morn.
Full Moon	" " 23rd at 9 22 morn	8 42 morn	8 02 morn.
Last Quarter	" " 29th at 11 47 even	11 07 even	10 27 even.

Saturn (♄) is in opposition to the sun on the 11th and shines all night.

A German Scholar's View of Mennonite Beginnings.

In a very learned work on "The Protestant Sects in the Time of the Reformation," H. W. Erbkam, Professor at the University at Konigsburg, devotes a whole chapter to the Mennonites and kindred sects classed together as Anabaptists. A few extracts from this chapter will here follow, translated from the German for the YEAR BOOK:

The sects called, in a rather narrow sense, Anabaptists, are to be regarded as phenomena which owe their existence to the aspirations of ethical mysticism* which found in the Church no satisfaction. It has already been remarked how early in the Christian Church this tendency made its appearance, and how soon it attained to a firm organization. All the elements that go to hold a communion outwardly together were here met, and so there arose a hierarchy apart from the Roman, a church-discipline free from the addition of Catholic penances, a cult with forms in imitation of primitive Christianity, constituting in a certain sense a church beside the church. In the beginning of the Reformation similar sects arose almost simultaneously in different localities, and the question arises, Do these phenomena stand in a historical connection with each other, or are the latter to be considered independent of the former as simple products of the religious awakening of the Reformation time? This question is not so easy to answer as at first would seem. In the case of a few of these sects their origin may be pretty certainly traced; the influence of the older mysticism and the reformation agitation of that time stand forth as the evident producing forces. But this applies by no means to all; on the contrary the most of them appear as though springing suddenly out of the ground, and not at all as the result of the labors of individual prominent men, but rather as a schismatic uprising of the masses, a movement which without leader, or name, or well-defined distinctive teaching points, sweeps with endemic force through whole stretches of the country. Thus we find such sects in Wurtemburg, Alsace, Switzerland, and the Netherlands. It is, however, a quite natural and very probable assumption that as the leading spirits in certain schismatic agitations had drunk at the fountain of the older mysticism, so these popular movements must have some connection with older sects of the Middle Ages. But it is a question whether positive evidence for such connection can be adduced.

After the Anabaptism of the Reformation time had recovered itself from its first confused and fanatical beginnings to a degree of thoughtful consciousness, and as a precipitate of the first wild fermentation and the resultant embryonic formations, the ordered and complex body of the Mennonite Churches was formed, these soon felt the need, in view of the animosity of both the Protestant and Catholic Churches, of setting forth not only the private testimony of individual persons, but a learned and complete vindication of their history and teachings. In this apologetic interest the Mennonites, or *Taufgesinnten*, as they also call themselves, have not omitted to point to the connection in which they stand with the sects of the Middle Ages, especially the Waldenses. And indeed from many indications it may be concluded that such a connection did in reality exist, although it may not have been of that importance attributed to it by Mennonite writers themselves.

The far-reaching extent of the Anabaptist agitation cannot be explained when one considers only the individual, though powerful, influence of those who were the direct levers of the movement. It must therefore be assumed that these teachers found a receptive soil, which under favorable circumstances would of itself have brought forth the growth, for which they scattered the seed. And can this receptivity be credited clearly and solely to the time of the Reformation? The Reformation itself was the outcome of earlier conditions to which the older sects contributed materially. So no doubt, too, these sects, having not been entirely stamped out, had a direct bearing on the formation of a movement so closely resembling them in spirit.

Summing up all that has been said, one has to think of the process thus: The remnant of the mediæval sects (sects which, as above explained, were separated out of the dominant—Catholic—Church, professing a mystic closeness to God, and going back to primitive Christian forms)—this remnant had before the Reformation been reduced seemingly almost to extinction, at best was maintaining only a precarious independent exis-

*The author's conception of mysticism, to the thorough treatment of which he devotes a large part of his work, may be summed up in a few of his own sentences: "The fundamental idea of all mysticism is that of direct communion of the soul with God. . . . The directness, which constitutes the ground tone of mysticism, is that of the religious life; an immediate or direct communion of the personal God with the soul of man is presupposed. If such a direct communion were for the finite, creature spirit unattainable, then the peculiar substance and aim of life claimed by mystics at all times must be put down as an illusion, a self-deception, and a lie; but this would cut the life nerve not only of mysticism, but of all vital godliness in general."

July.

Then comes Thy glory in the Summer months,
With light and heat refulgent; then thy sun
Shoots full perfection through the swelling year;

31 DAYS.

And oft Thy voice in dreadful thunder speaks;
And oft at dawn, deep noon, or falling eve,
By brooks and graves, in hollow-whispering gales

—*Jas. Thomson.*

Date.	Week Days.	*International S. S. Lessons and Daily Readings of the International Bible Reading Association.*	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Sat	The Saviour's Invitation, Matt. 11:25-30.	182	6 41	12 15	♐ 27	♄ souths 11 33	4	4 36	7 24
27.		**Gracious Invitation. Hosea 14: 1-9.**					5th Sunday after Trinity. Luke 5: 1-11; 1 Pet. 3: 8-15.		**Day's length, 14 hours, 48 min.**	
2	Sun	Confession and Pardon. 1 John 1.	183	7 30	12 46	♐ 9	♃ souths 7 12	4	4 36	7 24
3	Mon	Captivity. Daniel 1: 1-7.	184	8 21	1 14	♐ 21	Antares souths 9 30	4	4 37	7 23
4	Tues	Daniel in Babylon. Daniel 1: 8-21.	185	9 13	1 53	♑ 3	⊕ in Aphelion	4	4 37	7 23
5	Wed	Prosperity from God. Gen. 39: 1-6.	186	10 5	2 15	♑ 15	☌ ☿ ☾, ☌ Ψ ☾	4	4 37	7 23
6	Thur	The safe Way. Psalm 1.	187	10 57	2 58	♑ 28	☿ rises 2 54, ☽ in ♒	4	4 38	7 22
7	Frid	The upright Way. Prov. 16: 1-9.	188	11 47	☽ S.	♒ 11	Regulus sets 9 38	5	4 38	7 22
8	Sat	Temperate in all things. 1 Cor. 9: 19-27.	189	12 35	7 50	♒ 24	☉ rises 12 44	5	4 39	7 22
28.		**Daniel in Babylon. Daniel 1: 8-21.**					6th Sunday after Trinity. Matt. 5: 20-26; Rom 6: 3-17.		**Day's length, 14 hours, 42 min.**	
9	Sun	The Rechabites honored. Jer. 35: 12-19.	190	1 20	8 28	♓ 7	☌ ☿ ☾	5	4 39	7 21
10	Mon	The golden image. Daniel 3: 1-7.	191	2 3	8 58	♓ 20	Vega souths 11 15	5	4 40	7 20
11	Tues	The fiery furnace. Daniel 3: 8-18.	192	2 45	9 26	♈ 4	♂ sets 9 20	5	4 40	7 20
12	Wed	" " " Daniel 3: 19-30.	193	3 26	9 53	♈ 18	☌ ♂ ☾ ♉	5	4 41	7 19
13	Thur	God's presence in trouble. Isa. 43: 1-7.	194	4 7	10 19	♉ 2	Orion rises 3 51	5	4 41	7 19
14	Frid	An Almighty Helper. Isa. 41: 8-16.	195	4 48	10 51	♉ 17	Dog Days Begin	6	4 42	7 18
15	Sat	Patience in suffering. 1 Pet. 4: 12-19.	196	5 32	11 17	♊ 1	♃ sets 12 2	6	4 43	7 17
29.		**The Hebrews in the Fiery Furnace. Dan. 3: 14-28.**					7th Sunday after Trinity. Mark 8: 1-9; Rom. 6: 19-23.		**Day's length, 14 hours, 34 min.**	
16	Sun	The Lord's Angel. Acts 12: 1-11.	197	6 19	11 45	♊ 15	☌ ♃ ☾	6	4 43	7 17
17	Mon	Belshazzar's Feast. Daniel 5: 1-9.	198	7 10	Morn	♊ 29	☿ in ♋	6	4 44	7 16
18	Tues	Daniel called. Daniel 5: 10-16.	199	8 6	12 5	♋ 14	♀ in ♌, ☌ Ψ ☾	6	4 45	7 15
19	Wed	The handwriting on the wall. Daniel 5: 17-31.	200	9 5	12 58	♋ 28	☌ ♄ ☾	6	4 46	7 14
20	Thur	The Temple vessels. Jer. 52: 12-19.	201	10 7	2 0	♌ 11	☉ rises 12 14, ☽ in ♌	6	4 47	7 13
21	Frid	Prophecy against Babylon. Jer. 51: 47-58	202	11 9	3 10	♌ 25	♄ souths 9 10	6	4 47	7 13
22	Sat	Herod's punishment. Acts 12: 18-23.	203	Morn.	☾ R.	♍ 8	☉ enters ♎	6	4 48	7 12
30.		**The Handwriting on the Wall. Dan. 5: 17-31**					8th Sunday after Trinity. Matt 7: 15-23; Rom 8: 12-17.		**Day's length, 14 hours, 24 min.**	
23	Sun	Found wanting. Luke 12: 13-21.	204	12 10	7 38	♍ 21	Pollux sets 8 27	6	4 49	7 11
24	Mon	Conspiracy against Daniel. Dan. 6: 1-9.	205	1 8	8 8	♎ 4	□ ♃ ☉	6	4 50	7 10
25	Tues	Daniel in the den of lions. Dan. 6: 10-17.	206	2 2	8 34	♎ 17	Aldebaran rises 1 12 ♉	6	4 51	7 9
26	Wed	" " " " " Dan. 6: 18-28.	207	2 55	8 58	♎ 29	♄ souths 8 49	6	4 52	7 8
27	Thur	Trust in the Lord. Psalm 56.	208	3 46	9 20	♏ 11	☿ in Aphelion	6	4 52	7 8
28	Frid	God rather than man. Acts 5: 25-32.	209	4 36	9 43	♏ 23	Regulus sets 8 6	6	4 53	7 7
29	Sat	Delivered. 2 Tim. 4: 1-8; 16-18.	210	5 27	10 14	♐ 5	Rigel rises 3 1	6	4 54	7 6
31.		**Daniel in the Den of Lions. Dan. 6: 10-23.**					9th Sunday after Trinity. Luke 16: 1-9; 1 Cor. 10: 6-13.		**Day's length, 14 hours, 12 min.**	
30	Sun	Be faithful. Rev. 2: 1-10.	211	6 18	10 48	♐ 17	Spica sets 10 6	6	4 55	7 5
31	Mon	The new heart. Ezek. 36: 22-30.	212	7 10	11 54	♐ 29	♂ souths 3 12	6	4 56	7 4

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 7th at 3 33 even	2 53 even	2 13 even.
First Quarter	" " 15th at 7 01 even	6 21 even	5 41 even.
Full Moon	" " 22d at 4 43 even	4 03 even	3 23 even.
Last Quarter	" " 29th at 7 44 morn	7 04 morn	6 24 morn.

tence and thus unable of itself to set in motion a new wave of religious enthusiasm. But when from another direction a new breath of religious life arose, and eminently among the German people all the religious forces were aroused to activity, then these almost extinct germs of the older sects sprang up again into new life. The Reformation with its great religious and political revival, being itself a product of the spirit of the older sects, in turn affected them as a fertile rain upon the parched land; the roots which lay buried, as it were, under the surface of churchly uniformity, received a new impulse, the old recollections were reawakened, and behold, suddenly at various points of the Reformation movement there were whole hosts of dissenters who were all more or less bound together among themselves by a sum of peculiar religious convictions. The prime factor in the rise of the baptistic separatists lies therefore in the religious awakening of the Reformation itself, and the influence of the existing seeds of separatism plays a secondary though important part. The element of mysticism which entered potently into the beginnings of the Reformation, gave also the first impulse to the dissenting movement.

Remark by the translator.—It will be seen that the author thus claims and grants the same spiritual impulse being at the root, both of the Church of the Reformation and of the Mennonite dissension. By the Church of the Reformation he evidently means the Church formed by Luther and his associates, and he further points out in his treatise that that Church in its precipitate haste to erect a firm outward framework, suppressed and lost sight of the mystic germ of a deep spirituality. Fearing the dangers of enthusiasm and harboring a constant distrust of it, she sought rather to keep the well of subjective enthusiasm securely covered against abuse, than to bring its hidden treasures to light. The separatists (prominent among these the Mennonites), on the other hand, while agreeing with the leaders of the Reformation in their protest against the falsities of the Roman Church, held fast to their mystic conceptions of direct soul communion with God and of individual responsibility of the soul to God. They, therefore, combined with a hatred of popery and an abhorrence of creature worship, a disapproval of the use of worldly means and political power for the ends of the Church. In this they again showed their full agreement and evident connection with the pre-Reformation sects.

The Middle District Conference.

The extensive territory of the General Conference, embracing the whole of North America, has been subdivided, and the churches of the smaller sections have been organized into district conferences, to the end that local interests may be better cared for. At present five such organizations exist, and of these the Middle District Conference is one.

Under this name this organization exists only since 1888, but its historical development dates back to the year 1868. At that time there was great demand for ministerial assistance in small and new churches. Desirous of doing something toward satisfying this demand, several churches in Iowa and Illinois formed a union. The first meeting was held at Franklin, Lee Co., Iowa, on November 6, 1868. The organization was named "Western District Conference of the Mennonites of North America." Five small churches participated. Of these four, West Point, Zion, Salem, and Franklin were located in Iowa, and one, Summerfield, was located in Illinois. Their total membership was scarcely 500. But, though few in number and financially in very moderate circumstances, this handful of people, with great faith in God and undaunted courage, boldly entered upon this work. They chose two itinerary ministers who were to devote a portion of their time to evangelization work. To enable them to do this the Conference agreed to pay travelling expenses, and to allow them two dollars per day for time spent in the work. These ministers assisted and labored in many churches, and much good was accomplished for the local churches as well as for the general cause. After these small churches had labored on alone under signal blessings for seven or eight years other churches began to join them, Berne, Ind., being the first to unite. Increase was especially rapid from the accession of churches locating in Kansas.

At the twenty-first annual session (1888) the number of co-operating churches had reached thirty. But these were scattered over so wide a territory that this organization was unable to satisfy the various local interests. Previous to this a local conference had been organized in Kansas. The Western Conference now decided to discontinue the present organization, with the understanding that every church wishing to do so could unite with the Kansas Conference, and that

August.

The quiet August noon has come;
A slumberous silence fills the sky,
The fields are still, the woods are dumb,
In glassy sleep the waters lie.

31 DAYS.

Beneath the open sky abroad,
Among the plants and breathing things,
The sinless, peaceful works of God,
I'll share the calm the season brings.
—*Bryant.*

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Tues	The new heart. Ezek. 36: 31–38.	213	8 2	Morn	♍ 11	♃ souths 5 21 ☽	6	4 57	7 3
2	Wed	The gift of God. Ezek. 11: 14–21.	214	8 54	12 44	♍ 23	♂ ☿ ☾, ☽ in ♉	6	4 58	7 2
3	Thur	The new covenant. Jer. 31: 31–34.	215	9 44	1 40	♎ 6	♀ rises 2 42	6	4 59	7 1
4	Frid	A God-fearing heart. Jer. 32: 36–44.	216	10 32	2 43	♎ 19	☿ stationary	6	5 0	7 0
5	Sat	Whole-hearted return. Jer. 24: 1–7.	217	11 18	3 48	♏ 2	♂ ♀ ☾	6	5 1	6 59
32.		**The New Heart. Ezek. 36: 25-36.**					10th Sunday after Trinity. Luke 19: 41-48; 1 Cor. 12: 1-11.		**Day's length, 13 hours, 58 min.**	
6	Sun	Regeneration. Titus 3: 1–8.	218	12 2	☽ S.	♏ 16	6th) ☾ in Apogee	6	5 2	6 58
7	Mon	Ezekiel's Vision. Ezek. 37: 1–14.	219	12 44	7 28	♐ 0	♂ ☿ ☾	5	5 3	6 57
8	Tues	Promise of restoration. Ezek. 37: 20-28.	220	1 25	7 58	♐ 14	7☉ rises 10 58 ♉	5	5 4	6 56
9	Wed	All have sinned. Ezek. 22: 23–31.	221	2 6	8 24	♐ 28	♂ sets 8 30	5	5 5	6 55
10	Thur	Dead in sin. Isa. 1: 1–9.	222	2 47	8 53	♑ 13	♂ ♂ ☾	5	5 6	6 54
11	Frid	Warning. Deut. 8: 11–20.	223	3 30	9 14	♑ 28	Orion rises 1 58	5	5 7	6 53
12	Sat	Quickened by the Spirit. Rom. 8: 1–11.	224	4 15	9 50	♒ 12	♂ ♃ ☾	5	5 8	6 52
33.		**Ezekiel's Great Vision. Ezek. 37: 1–14.**					11th Sunday after Trinity. Luke 18: 9-14; 1 Cor. 15: 1–10.		**Day's length, 13 hours, 44 min.**	
13	Sun	From death to life. Eph. 2: 1–10.	225	5 23	10 46	♒ 26	♃ sets 11 40	5	5 9	6 51
14	Mon	The River of Salvation. Ezek. 47: 1–12.	226	6 35	11 42	♓ 10	Rigel rises 2 0	5	5 11	6 49
15	Tues	Streams in the Desert. Isa. 35.	227	7 51	Morn.	♓ 24	♂ ♅ ☾ ☾	4	5 12	6 48
16	Wed	A miraculous supply. 2 Kings 3: 9–20.	228	8 49	12 50	♈ 7	♂ ♄ ☾	4	5 13	6 47
17	Thur	Living Waters. Zech. 14: 4–11.	229	9 50	1 56	♈ 21	♄ so. 7 21, ☽ in ♌	4	5 14	6 46
18	Frid	The river of God. Psalm 65.	230	10 50	3 7	♉ 4	Sirius rises 3 40	4	5 15	6 45
19	Sat	A free gift. Rev. 21: 1–7.	231	11 49	4 20	♉ 17	♂ ☿ ☉–Inferior.	4	5 17	6 43
34.		**The River of Salvation. Ezek. 47: 1–12.**					12th Sunday after Trinity. Mark 7: 31–37; 2 Cor. 3: 4–12.		**Day's length, 13 hours, 26 min.**	
20	Sun	Water of Life. Rev. 22: 1–7.	232	Morn.	☾ R.	♊ 0	♀ in Perihelion	3	5 18	6 42
21	Mon	Returning from Captivity. Ezra 1.	233	12 10	7 4	♊ 13	♄ stationary ♌	3	5 19	6 41
22	Tues	Returning captives. Ezra 2: 1, & 64–70.	234	12 57	7 28	♊ 25	♂ ☿ ♀	3	5 20	6 40
23	Wed	The word of Jeremiah. Jer. 29: 10–14.	235	1 44	7 59	♋ 7	♃ so. 4 5, ☉ enters ♎	3	5 21	6 39
24	Thur	Prophecy of return. Isa. 44: 21–28.	236	2 26	8 17	♋ 19	Vega souths 8 20	3	5 22	6 38
25	Frid	Proclamation of liberty. Isa. 61.	237	3 18	8 44	♌ 1	Dog Days End	2	5 23	6 37
26	Sat	Joy of redemption. Isa. 51: 9–16.	238	4 11	9 14	♌ 13	7☉ rises 9 52	2	5 24	6 36
35.		**Returning from Captivity. Ezra I: 1–11.**					13th Sunday after Trinity. Luke 10: 23–37; Gal 3: 15–23.		**Day's length, 13 hours, 12 min.**	
27	Sun	Praise for deliverance. Ps. 107: 1–15.	239	5 4	9 54	♌ 25	27) □ ♅ ☉	2	5 25	6 35
28	Mon	Daily offerings. Ezra 3: 1–7.	240	5 57	10 40	♍ 7	☿ stationary	2	5 26	6 34
29	Tues	Rebuilding the Temple. Ezra 3: 8–13.	241	6 50	11 31	♍ 19	♂ ♆ ☾ ♈	1	5 28	6 32
30	Wed	" " " Ezra 4: 1–6.	242	7 40	Morn.	♎ 1	Altair souths 9 10	1	5 30	6 30
31	Thur	Enemies prevail. Ezra 4: 11–24.	243	8 29	12 30	♎ 14	♄ souths 6 26	0	5 31	6 29

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 6th at 6 50 morn	6 10 morn	5 30 morn.
First Quarter	" " 14th at 6 56 morn	6 16 morn	5 36 morn.
Full Moon	" " 20th at 11 47 even	11 07 even	10 27 even.
Last Quarter	" " 27th at 7 44 morn	7 04 morn	6 24 morn.

the others would form a new organization. Accordingly the Western Conference adjourned *sine die*, after an activity of twenty-one years.

Immediately upon adjournment those churches which had already decided to join the new conference met for organization. Being no longer the most Western conference, the name "Middle District Conference" was adopted. At this first short session but six churches participated, namely, the three Iowa churches, Zion, West Point, and Franklin; Summerfield, Ill., Berne, Ind., and Dalton, Ohio. In the following year six other churches, which had belonged to the former organization, also united Hence in 1889 the Conference was composed of 12 churches, with a total membership of about 1250. Several churches have since united, 15 being in active connection in 1897.

In the following table these churches are enumerated:

Name of church.	Town.	State.	Membership United	1897–1898
Summerfield	Summerfield	Illinois	1888	159
Berne	Berne	Indiana	1888	523
Emmanuel's	Noble	Iowa	1889	190
Pulaski	Pulaski	"	1889	155
West Point	West Point	"	1888	16
Zion	Donnellson	"	1888	142
Bethel	Tipton	Missouri	1889	143
Clarence Centre	ClarenceCentre	New York	1889	30
Niagara	Niagara Falls	" "	1889	10
Stevensville	Stevensville	Ontario, C.	1889	33
Bluffton	Bluffton	Ohio	1894	890
Canton	Canton	"	1895	103
Salem	Dalton	"	1888	120
Trenton	Trenton	"	1893	250
Wadsworth	Wadsworth	"	1889	133

A number of other churches have for years been friendly toward this Conference, even co-operating with it to some extent, and it is probable that they will soon formally unite with it.

This Conference, even after the division, covers an immense territory; the most Eastern churches being more than a thousand miles distant from those farthest West. It would seem that separation by so great a distance must make successful co-operation impossible. The members of the churches at the extremes cannot be in neighborly touch with each other. But this disadvantage is not present for the whole district. More than one-half of the Conference members live within a radius of one hundred miles from one of the centrally located churches.

At the session of 1889 the need of home mission work was emphasized, both for the upbuilding of the denomination itself, and the further development of interest in foreign missions. In order to do anything in this direction additional workers were needed. To secure these it was arranged that persons who had shown their fitness for spiritual labor as Sunday-school workers or otherwise should be recommended to the Home Mission Committee by the respective churches. The committee should then place such persons in the work as opportunities would offer. In this manner several workers have already been secured, to the great gain of the cause.

Not very much of evangelization work could so far be done by the Conference; this on the one hand because no suitable person for the work was available, and on the other hand because the means for the support of a permanent worker were not at disposal. Nevertheless, all the churches have been annually visited, one or more ministers giving some of their time to this work. By this means the spirit of fellowship has been deepened, and the good will of a number of churches, so far unconnected, has been gained.

Toward education this Conference has been favorably disposed from the beginning. The minutes of the session of 1889 record that the churches at that time considered themselves unable to establish and maintain a school. Since then the consciousness that a school is needed has been awakened to such an extent that the session of 1897 decided upon the establishment of a school, and a committee has during the present year been doing preliminary work towards the realization of the project.

Special efforts have been made to stimulate spiritual life among the growing generation. For a number of years Sunday-school conventions have annually been held in connection with the conference with signal blessings. Through the instrumentality of the Conference conventions of the Young People's Societies of the district have been inaugurated, and the prospect is that much good will be accomplished through these meetings.

The Conference aims to develop its activity along three lines: 1. Evangelization; 2. Education; 3. City Mission. Upon the first line of work the Conference is already engaged. The second is now being entered upon. The third still awaits inauguration. So far most of the Mennonite churches of this district are situated in the country. But many of the members are drifting into the towns, and it behooves the Conference to make efforts to establish churches in such towns and gather these people into them. And besides, the many large cities within the district offer a needy field for religious work, which cannot safely be ignored. As the Conference becomes

September.

Season of mists, and mellow fruitfulness!
Close bosom-friend of the maturing sun;
Conspiring with him how to load and bless [run;
With fruit the vines that round the thatch-eaves
To bend with apples the mossed cottage-trees,
And fill all fruit with ripeness to the core;

30 DAYS.

To swell the gourd, and plump the hazel-shells
With a sweet kernel; to set budding more,
And still more, later flowers for the bees,
Until they think warm days will never cease,
For summer has o'er brimmed their clammy cells.
—*Keats.*

Date.	Week Days.	*International S. S. Lessons and Daily Readings of the International Bible Reading Association*	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Frid	Charge of the Levites. 1 Chron. 23:24-32.	244	9 16	1 34	♎ 27	☿ souths 3 34	0	5 32	6 28
2	Sat	Enduring mercy. Psalm 136.	245	10 10	2 42	♏ 10	☾ in Apogee	1	5 34	6 26
36.		**Rebuilding the Temple. Ezra 3: 10; 4: 5.**					14th Sunday after Trinity. Luke 17: 11-19; Gal. 5: 16-24.		**Day's length, 12 hours, 52 min.**	
3	Sun	God's Temple. 1 Cor. 3: 6-17.	246	11 25	3 50	♏ 24	Spica sets 7 56	1	5 35	6 25
4	Mon	God's call to build. Haggai 1.	247	12 6	☽ R.	♐ 9	♂ ☿ ☾, ☿ in ♌	1	5 36	6 24
5	Tues	Encouraging the Builders. Haggai 2:1-9	248	12 47	6 30	♐ 24	☿ Gr. Elong. W.	1	5 37	6 23
6	Wed	The call obeyed. Ezra 5: 1-5.	249	1 10	7 3	♑ 9	Antares sets 9 44.	2	5 39	6 21
7	Thur	Opposition. Ezra 5: 6-17.	250	1 51	7 34	♑ 24	♂ sets 7 30	2	5 40	6 20
8	Frid	Enemies defeated. Ezra 6: 1-12.	251	2 25	8 12	♏ 8	♂ ♂ ☾	2	5 41	6 19
9	Sat	The Temple completed. Ezra 6: 13-22.	252	3 0	9 0	♏ 22	♂ ☿ ☾, ☿ in Perihel.	3	5 43	6 17
37.		**Encouraging the Builders. Hag. 2: 1-9**					15th Sunday after Trinity. Matt. 6: 24-34; Gal. 5: 25; 6: 1-10.		**Day's length, 12 hours, 34 min.**	
10	Sun	God's glory. 2 Chron. 5: 11-14.	253	3 50	9 50	♐ 7	□ ♄ ☉	4	5 44	6 16
11	Mon	Power through the Spirit. Zech. 4.	254	4 44	10 51	♐ 21	♂ ♅ ☾	4	5 46	6 14
12	Tues	"Not by might." 2 Chron. 20: 5-18.	255	5 40	11 57	♑ 4	12) ♂ ♄ ☾	4	5 47	6 13
13	Wed	The Arm of the Lord. 2 Chron. 32: 1-8.	256	6 37	Morn.	♑ 18	♄ souths 5 36	5	5 48	6 12
14	Thur	Spirit of the Lord. Isa. 59: 16-21.	257	7 36	1 4	♒ 1	7☉ rises 8 50	5	5 49	6 11
15	Frid	Wrought by the Spirit. Rom. 15: 13-21.	258	8 33	1 54	♒ 14	Sirius rises 12 6	5	5 50	6 10
16	Sat	Power in Weakness. 1 Cor. 1: 18-31.	259	9 29	2 24	♒ 26	♂ ♀ ☉–Superior	6	5 52	6 8
38.		**Power through the Spirit. Zech. 4: 1-14.**					16th Sunday after Trinity. Luke 7: 11-17; Eph 3: 13-21.		**Day's length, 12 hours, 16 min.**	
17	Sun	Life by the Spirit. 2 Cor. 3.	260	10 24	3 29	♓ 9	Orion rises 11 44	6	5 53	6 7
18	Mon	Gracious invitation. Hosea 14: 1-9.	261	11 18	4 25	♓ 21	♂ in ♉, ☾ in Perig. ♌	6	5 54	6 6
19	Tues	Daniel in Babylon. Daniel 1: 8-21.	262	Morn.	☾ R.	♈ 4	☿ Gr. Hel. Lat. N.	7	5 56	6 4
20	Wed	Handwriting on the wall. Dan. 5: 17-31.	263	12 11	6 2	♈ 16	□ ♆ ☉	7	5 57	6 3
21	Thur	Daniel in the den of lions. Dan. 6: 10-23.	264	1 4	6 28	♈ 28	Pollux rises 11 50	7	5 58	6 2
22	Frid	The new heart. Ezek. 36: 25-36.	265	1 58	6 54	♉ 10	Spica sets 6 45	8	5 59	6 1
23	Sat	Returning from Captivity. Ezra. 1: 1-11.	266	2 53	7 26	♉ 21	☽ ENTERS ♎ D. & N. EQUAL	8	6 0	6 0
39.		**REVIEW.**					17th Sunday after Trinity. Luke 14: 1-11; Eph. 4: 1-6.		**Day's length, 12 hours, 00 min.**	
24	Sun	Encouraging the builders. Haggai 2:1-9.	267	3 47	8 42	♈ 3	Andromeda so. 7 45	8	6 1	5 59
25	Mon	Joy in God's House. Psalm 122.	268	4 42	9 33	♈ 15	♂ ♆ ☾, ☽ in ♉	8	6 2	5 58
26	Tues	Songs of gladness. 2 Chron. 29: 25-31.	269	5 34	10 30	♈ 27	26th) 7☉ rises 8 0	9	6 3	5 57
27	Wed	Longed for. Psalm 84.	270	6 24	11 27	♉ 9	Sirius rises 12 2	9	6 5	5 55
28	Thur	A good thing. Psalm 92.	271	7 12	Morn.	♉ 22	Fomalhaut so. 10 30	9	6 6	5 54
29	Frid	Come ye! Isa. 2: 1-5.	272	7 57	12 30	♊ 5	♄ souths 4 37	10	6 8	5 52
30	Sat	Christ's example. Luke 4: 14-22.	273	8 40	1 41	♊ 18	♆ stationary ☾ in Ap.	10	6 10	5 50

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 4th at 10 35 even.	9 55 even.	9 15 even.
First Quarter	" " 12th at 4 51 even.	4 11 even.	3 31 even.
Full Moon	" " 19th at 7 33 morn.	6 53 morn.	6 13 morn.
Last Quarter	" " 26th at 10 04 morn.	9 24 morn.	8 44 morn.

Venus (♀) is in superior conjunction with the sun on the 16th and changes from morning star to evening star.

better organized and increases in strength and willingness, more and more will be done in these various directions. Thus far it was still necessary to direct the chief efforts upon the edification of the churches themselves. But now the time seems to have arrived when increased attention will be given to the larger work of the Lord.

H. P. KREHBIEL.

Mennonite Cartridges.

The two first German books of any size printed in America, says van der Smissen in his Mennonite history, were an edition of the Bible printed by Sauer in Germantown, and an edition of Martyr's Mirror (Martyrerspiegel) printed in 1748 by the Brotherhood of Ephrata, Pa. The last named was an edition of 1300 copies. A number of these remained unbound in Ephrata until during the Revolutionary war they were seized by Washington's army to use in making paper wads for their rifles. The balls did not fly with less deadly aim at the British enemy because they had been packed with Mennonite paper, and against their protest.

The Same People Under Different Names.

Jacob Mehrning, a writer of Germany, writing of the inoffensive or defenceless (*wehrlos*) Christians calls attention to the different names which have been given them. With us Germans, he writes, they are scornfully called Anabaptists (*Wiedertæufer*); in the Netherlands they are called Mennonites, after Menno Simon, one of their prominent teachers, and so on; but their right, real, and true name is and should be Christians or Christian-Baptists, because they in accordance with Christ's command and direction baptize none but those who have learned to know Christ through his Holy Gospel, believe in Him, and in this faith consent to be baptized in the name of the Father, Son, and Holy Ghost.

THE romance of missions is a home dream; but the blessedness of the missionary life is a reality gloriously verified in the experience of every one baptized for the work.—*Rev. Griffith John.*

A Synopsis of Our Indian Mission Work.

Our mission work among the Indians has slowly but gradually progressed during the past year. The mission-schools at Darlington and Cantonment, in Oklahoma Territory, have been continued as before. Both schools were filled with pupils to their full capacity, and those attending them made a marked progress in their studies. For different reasons, but mainly on account of the fact that but few Indians are living in the vicinity of Darlington and that the Government has well supplied these with school facilities, the Mission Board has decided to discontinue the mission-school at this place, but to retain the place as a mission station for adults, if possible. Rev. H. G. Allebach and wife, who had charge of the school during the greater part of last year, and who did very efficient work while there, have left the place, Brother Allebach having accepted a call as minister of one of our Eastern churches. All other employes have also gone away, and as the Mission Board has not yet succeeded in finding a missionary for the place, we are at present without any workers at Darlington. Three of the pupils attending this school have been baptized and admitted as members of the Mennonite Church at Geary, O. T., during the past year.

The school at Cantonment, under the efficient management of Rev. S. K. Mosiman as superintendent, and G. A. Linscheid and Bertha Kinsinger as teachers, made commendable progress during the year. A number of the pupils attending this school have been baptized and admitted as church members. One of these, a promising young Indian, is now attending Bethel College, at Newton, Kansas, with a view of preparing himself for religious work among his people.

Our missionaries continued their work during the year, both in private and in public as before, speaking with the Indians of "the one thing needful" individually and holding public meetings of worship with them. The latter were as a rule well attended and a marked interest for the preaching of the Gospel is manifest with many of them. Individual ones have accepted the truth and "were added to the number of those who are saved." Others seem to be "almost persuaded." The interest for the Word of the Lord has been increasing from year to year, and although it may seem that the leaven of the Lord is working slowly, yet it is working, and we have reason to believe that

October.

Ay, thou art welcome, Heaven's delicious breath;
When woods begin to wear the crimson leaf,
And suns grow meek, and meek suns grow brief,
And the year smiles as it draws near its death.

31 DAYS.

In such a bright, late quiet, would that I [brooks,
Might wear life out, like thee, 'mid bowers and
And, dearer yet, the sunshine of kind looks,
And music of kind voices, ever nigh.

—*Anon.*

Week Days.	Date.	International S. S. Lessons and Daily Readings of the International Bible Reading Association	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast. m.	Sun rise h. m.	Sun sets h. m.
40.		**Joy in God's House. Psalm 122: 1-9.**		18th Sunday after Trinity. Matt. 22: 34-46: 1 Cor. 1: 4-9.			**Day's length, 11 hours, 38 min.**			
1	Sun	Heavenly Worship. Rev. 7: 9–17.	274	9 22	2 50	♐ 2	☌ ☿ ☽)–Superior		10 6	11 5 49
2	Mon	Esther made Queen. Esther 2: 15–23.	275	10 4	4 2	♐ 17	♂ souths 1 37	♍	10 6	13 5 47
3	Tues	Haman's Plot against the Jews. Esther 3: 1–11.	276	11 45	5 18	♑ 2	Sirius rises 1 2		11 6	14 5 46
4	Wed	The decree of death. Esther 3: 12 to 4: 3.	277	12 11	☽ ♈.	♑ 17	4) Rigel rices 10 0		11 6	15 5 45
5	Thur	Sorrow in the palace. Esther 4: 4–17.	278	12 58	6 16	♒ 2	☌ ☿ ☾, ☌ ♀ ☾		12 6	16 5 44
6	Frid	Pride discomfited. Esther 6: 1–11.	279	1 45	7 0	♒ 17	♂ sets 7 8		12 6	17 5 43
7	Sat	The enemy punished. Esther 7.	280	2 10	7 52	♓ 2	☌ ♂ ☾, ☌ ♃ ☾		12 6	19 5 41
41.		**Haman's Plot against the Jews. Esther 3: 1–11.**		19th Sunday after Trinity. Matt. 9: 1–8; Eph 4: 22–28.			**Day's length, 11 hours, 22 min.**			
8	Sun	Danger of pride. Prov. 16: 5–19.	281	2 50	8 50	♓ 17	☌ ♅ ☾, ☌ ♄ ☾		13 6	20 5 40
9	Mon	Esther pleading for her people. Esther 8: 1–8.	282	3 35	9 57	♈ 1	☌ ☿ ♀	☽	13 6	22 5 38
10	Tues	" " " " " Esther 8: 9-17.	283	4 32	10 50	♈ 14	Orion rises 10 18 ☽ in	♌	13 6	23 5 37
11	Wed	Deliverance commemorated. Esther 9: 20–28.	284	5 29	11 18	♈ 28	☌ ♂ ♃		14 6	24 5 36
12	Thur	Joy in deliverance. Psalm 31: 14–24.	285	6 25	Morn.	♉ 11	Antares sets 7 20		14 6	26 5 34
13	Frid	Promise of help. Zeph. 3: 14–20.	286	7 19	12 16	♉ 24	☿ in ♍		14 6	27 5 33
14	Sat	Safety of God's people. Psalm 91.	287	8 13	1 28	♊ 9	Arcturus sets 8 6		14 6	28 5 32
42.		**Esther Pleading for Her People. Esth. 8: 3–8; 15–17.**		20th Sunday after Trinity. Matt. 22: 1-14; Eph 5: 15-21.			**Day's length, 11 hours, 04 min.**			
15	Sun	Trust, and fear not. Psalm 37: 1–17.	288	9 5	2 37	♊ 18	☉ rises 6 50	♌	14 6	29 5 31
16	Mon	The King's decree. Ezra 7: 6–20.	289	10 37	3 57	♋ 1	☾ in Perigee		14 6	30 5 30
17	Tues	The King's gifts. Ezra 7: 21–28.	290	11 49	5 0	♋ 13	Aldebaran rises 8 3		15 6	32 5 28
18	Wed	Ezra's journey to Jerusalem. Ezra 8: 21-32	291	Morn	☾ R.	♋ 25	Altair so. 6 14		15 6	33 5 27
19	Thur	Ezra's prayer. Ezra 9: 1–9.	292	12 12	5 36	♋ 7	Sirius rises 12 2		15 6	34 5 26
20	Frid	The prayer continued. Ezra 9: 10–15.	293	12 57	6 10	♋ 18	♄ souths 3 21		15 6	35 5 25
21	Sat	God our Refuge. Psalm 46.	294	1 33	6 50	♌ 0	Capella souths 3 24		15 6	37 5 23
43.		**Ezra's Journey to Jerusalem. Ezra 8: 21–32.**		21st Sunday after Trinity. John 4: 47–54; Eph 6: 10–17.			**Day's length, 10 hours, 46 min.**			
22	Sun	Be separate. 2 Cor. 6: 11–18.	295	2 29	7 36	♌ 12	Fomalhaut so. 9 17		15 6	39 5 21
23	Mon	Psalms of Deliverance. Psalm 85.	296	3 23	8 28	♌ 24	☌ ♆ ☽, ☉ enters	♎	15 6	40 5 20
24	Tues	" " " Psalm 126.	297	4 16	9 25	♎ 6	Orion rises 9 24	♍	16 6	41 5 19
25	Wed	Promise of deliverance. Jer. 30: 18–24.	298	5 5	10 28	♎ 18	☌ ☿ ♃		16 6	42 5 18
26	Thur	A joyful prospect. Jer. 31: 1–12.	299	5 52	11 32	♏ 1	Andro. so. 9 54		16 6	43 5 17
27	Frid	Pardon and restoration. Jer. 33: 1–14.	300	6 36	Morn.	♏ 14	Rigel rises 8 30		16 6	44 5 16
28	Sat	A joyful city. Zech. 8: 1–8.	301	7 18	12 35	♏ 27	☽ in Apogee		16 6	46 5 14
44.		**Psalms of Deliverance. Psalm 85 and Psalm 126.**		22nd Sunday after Trinity. Matt. 18: 23–35; Phil. 1: 3–11.			**Day's length, 10 hours, 28 min.**			
29	Sun	The Great Deliverer. Psalm 124.	302	8 0	1 47	♐ 11	☌ ♀ ♃	♍	16 6	47 5 13
30	Mon	Nehemiah's Prayer. Neh. 1.	303	8 41	2 58	♐ 25	♃ souths 12 25		16 6	48 5 12
31	Tues	The request granted. Neh. 2: 1–11.	304	9 23	4 8	♑ 10	Markab souths 8 36		16 6	50 5 10

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 4th at 2 16 even.....	1 36 even.	12 56 even.
First Quarter	" " 12th at 1 11 morn.....	12 31 morn.....11th)	11 51 even.
Full Moon	" " 18th at 5 06 even.....	4 26 even.....	3 46 even.
Last Quarter	" " 26th at 4 42 morn.....	4 02 morn.....	3 22 morn.

the time is not far distant "when the whole lump will be leavened." Heathenism must die among the Indians. Either they will accept Christianity or otherwise they will cast overboard all religion. That some of them will do the latter is to be feared, but that the mass of them will accept Christ and the Christian religion is to be hoped.

A new mission station has been established among the Red Moon (Cheyenne) Indians at Hammon, O. T., during the past summer, with Rev. H. J. Kliewer as missionary. A tract of land has just been purchased upon which it is intended to build a house for the missionary the coming spring. Meanwhile the missionary is living in a tent with the Indians in their camp, and is thus daily associating with them, studying their language, customs, and beliefs, and teaching them the Word of God.

During the past summer a new chapel was erected upon the station Haoenaom, near Arapahoe, O. T. For the erection of this chapel the Mission Board appropriated $500 out of the mission treasury, Besides this the church at Giebelstadt, Germany, where the missionary of this station, Rev. M. M. Horsch, formerly belonged, contributed $47.10 towards the erection and furnishing of this chapel. The chapel has just been completed and on August 14th it was formally dedicated to the service of the Lord by the Brethren Horsch and Kliewer. Meetings with the Indians and for their benefit are now regularly held therein. It is to be hoped that this chapel may become the spiritual birth-place of many a dear Indian soul!

The following is a list of the persons now engaged in educational and religious work in connection with our several mission stations:

Rev. H. R. Voth, missionary, Oraibe, Keam's Canon, Ariz.
" Rudolph Petter, missionary, Cantonment, O. T.
" John A. Funk, " " "
" M. M. Horsch, " Haoenaom, Arapahoe, O T.
" H. J. Kliewer, " Hammon, O. T.
" S. K. Mosiman, superintendent, Cantonment. O. T.
Miss Bertha Kinsinger; teacher, Cantonment, O. T.
Miss Lisetta Kinsinger, nurse and religious instructor, Cantonment, O. T.

Besides these a number of others are employed as industrial teachers, matrons, cooks, seamstresses, etc., all of whom are expected to assist in the religious work as much as time and opportunity will permit them to do so. Our chief aim is the religious training of the Indian and winning him for Christ. Yet in order to accomplish this the social condition of the Indian must not be overlooked. In order to make an entire Christian out of him his body and mind need our care and training as well as the soul. While the idea, which some seem to hold, that the Indian can be elevated by merely bettering his social and mental condition is an erroneous one, it is equally as erroneous to suppose that he can be elevated by merely working upon his religious nature. The body, the mind, and the soul of the Indian must be elevated to a higher standard of living if he is to be saved from his present low and benighted condition.

An Old Memorial.

Near the town of Witmarsen, Friesland, stands a memorial stone with the following inscription on its four sides:

1. In memory of Menno Simon, born at Witmarsum, 1492. Heb XIII, v. 7.

2. According to tradition Menno here preached to his first followers.

3. For three centuries the Mennonites (Taufgesinnten) gathered at this place.

4. 1 Cor. III, vs. 11. 1536.

Up to 1877 a house of worship stood here erected in 1828. This had taken the place of a very old building, thought by some to have been the house in which Menno first preached after his conversion.

Waldenses and Mennonites.

Sebastian Frank, writing of the Waldenses, divides them into three classes. Of his first class he says: These, who take their name from Peter Waldens, and who adhere to his teachings, agree in all things with the Baptist sects (Taufgesinnten). They baptize no infants; they swear not all and believe it not right for Christians to do so; they permit no beggars among their number but in a brotherly spirit assist one another and show before the world an unfeigned Christian conversation. These are the right-minded Waldenses who bear not only the name but in their life of faith show themselves to be true Christians.

Two persons came to a clergyman to have a dispute settled. Each believed the other to be in the wrong. After he had heard them all through, he settled it in this way: "Let the innocent forgive the guilty."

November.

Ho! Winter's sturdy warder,
Blow, blow thy bugle call!
The mists of legion restless wait
To take the sun in thrall.

30 DAYS.

Summer is dead of the frost's white hate;
The wind knows all the story;
A queen, uncrowned, she shall lie in state,
With a winding-sheet of glory.

—*Anon.*

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Wed	A good resolve. Neh. 2: 12–20.	305	10 7	4 57	♐ 25	♂ souths 1 3	♈ 16	6 51	5 9
2	Thur	Confession and forgiveness. Lev. 26:40–46	306	10 53	5 27	♐ 10	Sirius rises 10 40	16	6 52	5 8
3	Frid	Precious promises. Deut. 30: 1–10.	307	11 42	☽ S.	♐ 25	3rd) ☌ ♃ ☾	16	6 53	5 7
4	Sat	Solomon's prayer. 1 Kings 8: 46–53.	308	12 34	5 40	♑ 11	☌ ☿ ☌, ☌ ♀ ☾	16	6 54	5 6
45.		**Nehemiah's Prayer. Neh. 1: 1–11.**					**23rd Sunday after Trinity. Matt 22: 15–22; Phil. 3: 17–21.**		**Day's length, 10 hours, 12 min.**	
5	Sun	Turn us, O Lord! Psalm 80.	309	1 30	6 37	♑ 26	☌ ♅ ☾	16	6 55	5 5
6	Mon	Rebuilding the Walls of Jerusalem. Neh. 4: 7–18.	310	2 27	7 44	♒ 10	☌ ♄ ☾ ♀ in ♉, ☾ in ♌	16	6 56	5 4
7	Tues	Tempters unheeded. Neh. 6: 1–9.	311	3 24	8 54	♒ 24	7☉ souths 12 48	16	6 57	5 3
8	Wed	The wall finished. Neh. 6: 10–16.	312	4 21	10 15	♓ 7	☌ ☿ ♅	16	6 58	5 2
9	Thur	Dedication and rejoicing. Neh. 12: 27–30, & 43–47.	313	5 15	11 22	♓ 20	Orion rises 8 22	16	6 59	5 1
10	Frid	Evil designs frustrated. Psalm 64.	314	6 8	Morn.	♈ 3	Andro. so. 8 57	16	7 0	5 0
11	Sat	Able to stand. Eph. 6: 10–18.	315	6 59	12 20	♈ 15	Vega sets 11 56	15	7 1	4 59
46.		**Rebuilding the Walls of Jerusalem. Neh. 4: 7–18.**					**24th Sunday after Trinity. Matt. 9: 18–26; Col. 1: 9–10.**		**Day's length, 10 hours, 00 min.**	
12	Sun	Watching and prayer. Mark 13: 28–37.	316	7 49	1 31	♈ 28	☿ Gr. Hel. Lat. so.	15	7 2	4 58
13	Mon	Public Reading of the Scriptures. Neh. 8: 1–12.	317	8 39	2 47	♉ 10	☌ ♃ ☉, ☌ ♂ ♅	15	7 3	4 57
14	Tues	Obeying the law. Neh. 8: 13, to 9: 3.	318	9 31	3 58	♉ 22	☌ ♀ ♅	15	7 4	4 56
15	Wed	God's Word to be studied. Deut. 11:13-21.	319	10 24	5 1	♉ 4	Spica rises 4 28	15	7 5	4 55
16	Thur	Delight in the Word. Psalm 119: 1-16.	320	11 18	6 12	♉ 15	☌ ♀ ♂, ☿ Gr. Elong. E.	15	7 6	4 54
17	Frid	The Scriptures believed. 2 Kings 22:3-13	321	Morn.	☾ R.	♉ 27	17) Orion rises 7 52	15	7 7	4 53
18	Sat	The Word rejected. Jer. 36: 9–24.	322	12 14	5 30	♊ 9	Altair sets 10 37	15	7 8	4 52
47.		**Public Reading of the Scriptures. Neh. 8: 1–12**					**1st Sunday in Advent. Matt. 21: 1–9; Rom. 13. 11–14.**		**Day's length, 9 hours, 42 min.**	
19	Sun	Reward in keeping. Psalm 19: 7–14.	323	1 10	6 22	♊ 21	☌ ♆ ☾, ☽ in ♉	14	7 9	4 51
20	Mon	Woes of Intemperance. Prov. 23: 29-35.	324	2 4	7 18	♋ 3	♄ souths 1 32	♈ 14	7 10	4 50
21	Tues	God's judgment. Isa. 5: 8–16.	325	2 55	8 17	♋ 15	7☉ souths 11 56	14	7 11	4 49
22	Wed	Anger of the Lord. Isa. 5: 18–25.	326	3 44	9 21	♋ 28	♃ so. 11 18 ☉ enters ♐	14	7 12	4 48
23	Thur	The mocker. Prov. 20: 1–11.	327	4 30	10 26	♌ 10	☽ in Apogee	13	7 13	4 47
24	Frid	Sudden destruction. Nahum 1: 1–10.	328	5 13	11 30	♌ 23	Orion rises 7 22	13	7 14	4 46
25	Sat	Desolation. Isa. 24: 1–12.	329	5 55	Morn.	♍ 6	Sirius rises 9 20	13	7 15	4 45
48.		**Woes of Intemperance. Prov. 23: 29–35.**					**2nd Sunday in Advent. Luke 21: 25–36; Rom. 15: 4–13.**		**Day's length, 9 hours, 32 min.**	
26	Sun	His portion. Matt. 24: 42–51.	330	6 36	12 38	♍ 20	☌ ☿ ♀ ☿ stationary ♉	12	7 15	4 45
27	Mon	Keeping the Sabbath. Neh. 13: 15–22.	331	7 17	1 47	♎ 4	☌ ♀ ♄	12	7 16	4 44
28	Tues	The Sabbath appointed. Gen. 1:26 to 2:3.	332	7 59	2 58	♎ 18	Arietas souths 8 42	12	7 17	4 43
29	Wed	Sabbath to be hallowed. Jer. 17: 19–27.	333	8 44	4 0	♋ 3	Markab souths 6 36	11	7 17	4 43
30	Thur	Sabbath-breaking denounced. Ezek. 20: 10–20.	334	9 32	5 2	♋ 18	☌ ♅ ☉, ☌ ☿ ♂	11	7 18	4 42

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 3rd at 5 28 morn	4 48 morn	4 08 morn.
First Quarter	" " 10th at 8 37 morn	7 57 morn	7 17 morn.
Full Moon	" " 17th at 5 20 morn	4 40 morn	4 00 morn.
Last Quarter	" " 25th at 4 42 morn	4 02 morn	3 22 morn.

Jupiter (♃) is in conjunction with the sun on the 13th and cannot be seen.

Mennonite Minister and King of Sweden.

In the first years of the 18th century King Charles XII of Sweden, with his victorious army invaded Poland with the object of revenge and conquest. Taking one city after another he came in 1803 before the city of Thorn in West Prussia, which province at that time belonged to the Polish Kingdom. He beseiged the city, and the country people around were compelled to bring his army provisions. Among these farmers were Mennonites from the settlement of Culm and with them their minister Stephen Funk, who had emigrated thither from Moravia. One day this minister came into camp at the time when religious services were being held. He listened attentively to the sermon preached by the chaplain and made note on his writing tablet of the Scripture passages referred to. The king being informed of this, called Funk before him and asked of him who he was. Funk answered: "A minister of the Mennonite Congregation."

"What did you write down of our chaplain's sermon, and what did you mean by this?" demanded the king.

"I noted the Scripture references. I do it for my instruction and to see whether they are properly applied," answered the minister.

The king said: "If you are a Mennonite, then you do not approve of war; tell me, wherewith do you prove that war is not allowed?"

Funk.—"With the Holy Scripture."

The King.—"Now, since you are a preacher, you shall deliver a sermon in my presence, and therein prove that war is not allowable. When can you be ready with it?"

Funk.—"In two weeks, but I ask for the king's grace that I may not get into danger by this."

King.—" You shall rest assured of my grace to you in this matter."

Two weeks later Funk came again into the camp and was at once brought into the king's tent where a number of his generals and his field provost were assembled with the king. As Funk entered the tent, the king asked, "Are you ready?"

"Yes, my lord, King, according to His Majesty's command and under His Majesty's protection, answered Funk.

Hereupon the king turned to those present and said: "My lords, I have commanded this Mennonite preacher to deliver an address in my presence and therein prove that according to the principles of the Mennonite church and the Holy Scriptures war is not allowed. You will therefore give close attention, but no one shall undertake to interrupt." Then the king said to Funk: "You are permitted to speak."

Funk then gave them an earnest address on the inoffensiveness of Christians, proving the correctness of this doctrine most conclusively from the Scriptures. He had very attentive listeners, and when he was through the king asked the others whether they had any objections to bring forth, and upon their answer in the negative, he dismissed them.

When the king, who himself was a zealous protestant and apparently open to conviction on religious subjects, was now alone with the minister, he said to him: "You have indeed thoroughly proved your statements, nevertheless, it seems to me impossible that all war without distinction should be entirely forbidden in the Scriptures."

Funk answered: My lord and king will pardon, there is no permission to be found for it."

"None at all?" interrupted the king.

"If anything of the kind should be found in Holy Writ, it must be that a king attacked in his own kingdom could defend himself, but that a king should invade another kingdom to conquer and lay waste, for this there is no permission in the Holy Word, but rather it is entirely contrary to the teaching of Jesus."

With this answer the king seems to have rested satisfied, excusing perhaps his own war with the thought of it being waged in self-defense, though he knew well that the Polish people looked upon him as an unrighteous conqueror.

The king admired the brave conduct of the Mennonite preacher, and he was always afterward treated with respect when he came into the camp Funk lived but a few years after this. In 1709 he fell one of the victims of the ravaging pestilence. —*Cassel's History.*

❧❧❧

Therefore I will not cease, while I live to teach and admonish both verbally and by writing, so far as God, the merciful Father, by his inseparable kindness, is giving me knowledge, spirit, grace and wisdom, to all those that seek the truth; that they may awaken while it is yet time, and seek the Lork while he may yet be found, and call upon Him while he is near, that their righteousness may go forth as a light and their salvation burn like a torch.—*Menno Simon.*

December.

The time draws near the birth of Christ;
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other in the mist.

31 DAYS.

Rise, happy morn, rise, holy morn,
Draw forth the cheerful day from night;
O Father, touch the east, and light
The light that shone when Hope was born.
—*Tennyson.*

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Frid	Blessings in keeping. Isa. 56: 1–7.	335	10 23	5 47	♐ 4	♂ ☌ ☾, ☿ in ♑ ♈	10	7 19	4 41
2	Sat	Sabbath joy. Isa. 58: 8–14.	336	11 18	☽ S.	♐ 19	☉ Eclip.–Invis.	10	7 19	4 41
49.		**Keeping the Sabbath. Neh. 13: 15–22.**			1st Sunday in Advent. Matt. 21: 1-9; Rom. 13. 11–14.		**Day's length, 9 hours, 22 min.**			
3	Sun	Christ's teaching. Luke 6: 1–10.	337	12 16	5 15	♐ 4	♂ ☿ ☾, ♂ ♂ ☾, ☽ in ♑	10	7 20	4 40
4	Mon	Lessons in Giving. Mal. 1: 6-11; 3: 8-12.	338	1 15	6 24	♐ 18	♂ ♀ ☾	9	7 20	4 40
5	Tues	"As He is able." Deut. 16: 9–17.	339	2 14	7 34	♑ 2	♀ sets 6 30	9	7 21	4 39
6	Wed	The reward. Luke 6: 30–38.	340	3 10	8 47	♑ 16	♂ ☿ ☉ Inferior	9	7 22	4 38
7	Thur	Christ's example. 2 Cor. 8: 1–9.	341	4 4	9 55	♑ 29	☾ in Perigee	8	7 22	4 38
8	Frid	A willing mind. 2 Cor. 8: 10–21.	342	4 56	11 1	♒ 12	Fomal. sets 9 57	8	7 23	4 37
9	Sat	A cheerful giver. 2 Cor. 9.	343	5 46	Morn.	♒ 24	Orion rises 6 18 ♌	7	7 23	4 37
50.		**Lessons in Giving. Mal. 1: 6–11; 3: 8–12.**			2nd Sunday in Advent. Luke 21: 25-36; Rom. 15: 4–13.		**Day's length, 9 hours, 10 min.**			
10	Sun	Ready to distribute. 1 Tim. 6: 6–19.	344	6 36	12 4	♓ 7	♂ ☿ ♅, ♀ in Aphelion	7	7 23	4 37
11	Mon	Fruits of right and wrong doing. Mal 3: 13 to 4: 6.	345	7 36	1 13	♓ 19	7☉ souths 10 25	6	7 23	4 37
12	Tues	The mystery explained. Ps. 73: 1–20.	346	8 17	2 38	♓ 1	Markab sets 12 28	6	7 24	4 36
13	Wed	Folly of rejecting God. Job 22: 12–27.	347	9 9	3 56	♓ 12	Sirius rises 8 27	5	7 24	4 36
14	Thur	God knows His own. 2 Tim. 2: 19–26.	348	10 3	5 7	♓ 24	Regulus rises 9 51	5	7 24	4 36
15	Frid	Certainty of judgment. Eccles 8: 1-13.	349	11 1	6 14	♈ 6	☿ stationary	4	7 25	4 35
16	Sat	Remember! Deut. 4: 5–13.	350	Morn.	☾ R.	♈ 18	☾ Eclip.–Visible	4	7 25	4 35
51.		**Fruits of Right and Wrong Doing. Mal 3: 13; 4: 6.**			3rd Sunday in Advent. Matt 11: 2-10; 1 Cor. 4: 1–5.		**Day's length, 9 hours, 10 min.**			
17	Sun	Sowing and reaping. Gal. 6: 1–10.	351	12 52	6 1	♉ 0	♂ ♆ ☉	♈	7 25	4 35
18	Mon	Christ s coming foretold. Isa. 9: 1–7.	352	1 15	7 4	♉ 12	♂ ♄ ☉	3	7 25	4 35
19	Tues	Prince of Peace. Isa. 11: 1–10.	353	1 45	8 7	♉ 25	Rigel souths 11 21	2	7 25	4 35
20	Wed	The Lord our righteousness. Jer. 23: 1-6.	354	2 23	9 12	♊ 7	Spica rises 2 9	2	7 25	4 35
21	Thur	Good tidings. Isa. 40: 1–11.	355	3 7	10 18	♊ 20	☉ ENTERS ♑ SHORTEST DAY	1	7 26	4 34
22	Frid	A blessed reign. Psalm 72: 1–17.	356	3 50	11 4	♋ 3	☾ in Apogee	☉	7 25	4 35
23	Sat	A prophet. Acts 3: 18–26.	357	4 31	11 50	♋ 16	♂ ☿ ♅	♉	8. 7	25 4 35
52.		**Christ's Coming Foretold. Isa. 9: 2–7.**			4th Sunday in Advent John 1: 19-28; Phil. 4: 4–7.		**Day's length, 9 hours, 10 min.**			
24	Sun	Testified beforehand. 1 Peter 1: 1–12.	358	5 12	Morn.	♋ 0	24) 7☉ souths 9 2	0	7 25	4 35
25	Mon	**Christmas.** Luke 2: 1–11.	359	5 53	12 30	♋ 14	☿ Gr. Elong. W.	0	7 25	4 35
26	Tues	Haman's plot against the Jews. Esther 3: 1–11.	360	6 36	1 40	♋ 28	Orion souths 11 27	1	7 25	4 35
27	Wed	Esther pleading for her people. Esther 8: 3-8, 15-17.	361	7 21	2 50	♌ 13	Vega sets 8 50	1	7 25	4 35
28	Thur	Ezra's journey toJerusalem. Ezra8:21-32	362	8 10	3 52	♌ 28	Arietas souths 7 32	2	7 25	4 35
29	Frid	Nehemiah's prayer. Neh. 1: 1–11.	363	9 3	4 57	♐ 13	♂ ☌ ☾	3	7 25	4 35
30	Sat	Rebuilding the walls. Neh. 4: 7–18.	364	9 59	5 54	♐ 27	♂ ♅ ☾, ♂ ☿ ☾	3	7 24	4 36
53.		**REVIEW.**			Christmas. Luke 2: 1–14; Isa. 9: 5–6		**Day's length, 9 hours, 12 min.**			
31	Sun	Public reading of the Scriptures. Neh. 8: 1–12.	365	10 58	6 55	♐ 12	♂ ♄ ☾	♑	3 7	24 4 36

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 2nd at 7 49 even	7 09 even	6 29 even.
First Quarter	" " 9th at 4 04 even	3 24 even	2 44 even.
Full Moon	" " 16th at 8 33 even	7 53 even	7 13 even.
Last Quarter	" " 24th at 10 59 even	10 19 even	9 39 even.

Saturn (♄) is in conjunction with the sun on the 18th and cannot be seen.

Historical Sketches of Mennonite Congregations.

Sketch of Deep Run (General Conference) Congregation.

In writing a sketch of this congregation it seems imperative that we go a century further back than the immediate organization of the same as a distinct body, back to the original Mennonite settlement in this district. Although the original settlers of Bedminster township, Bucks county, Pa., were English speaking, the Germans of which the first were Mennonites from the Palatinate and Switzerland, who left the fatherland for religious liberty, were not far behind. Under a grant bearing date March 24, 1746, William Allen, of Philadelphia, one of the largest land-holders of this section, gave the Mennonite settlers the lot on which they erected the same year the first meetinghouse, and a tract of fifty acres of land adjoining near the "Deep Run." The deed for the same being executed in trust to Abraham Swartz, Hans Friedt, (possibly Fretz), Samuel Kolb and Marcus Oberholtzer, bishops and deacons of the congregation at the time The more-progressive movement inaugurated in the Mennonite church in eastern Pennsylvania about 1847, also affected the Deep Run congregation. Members of more progressive views and siding with the progressive party, of which John H. Oberholtzer, pastor of the Swamp congregation at the time, was a leading a member, being refused the use of the old church on alternate Sabbaths to hold their services, met and framed a constitution as a basis of a better organization and on December 15, 1848, applied to the court of Bucks county for a charter of incorporation. Against this application a remonstrance from the conservative element of the church was filed with the court in which appears the following noteworthy paragraph: "The applicants for said charter are not members of our religious society, three of them to wit: Joseph Fretz, Martin Fretz and John Fretz, having been disowned in consequence of their violation of the established and only recognized discipline thereof."

DEEP RUN CHURCH.

This remonstrance does not seem to have had much effect with the court, for on April 25, 1849,

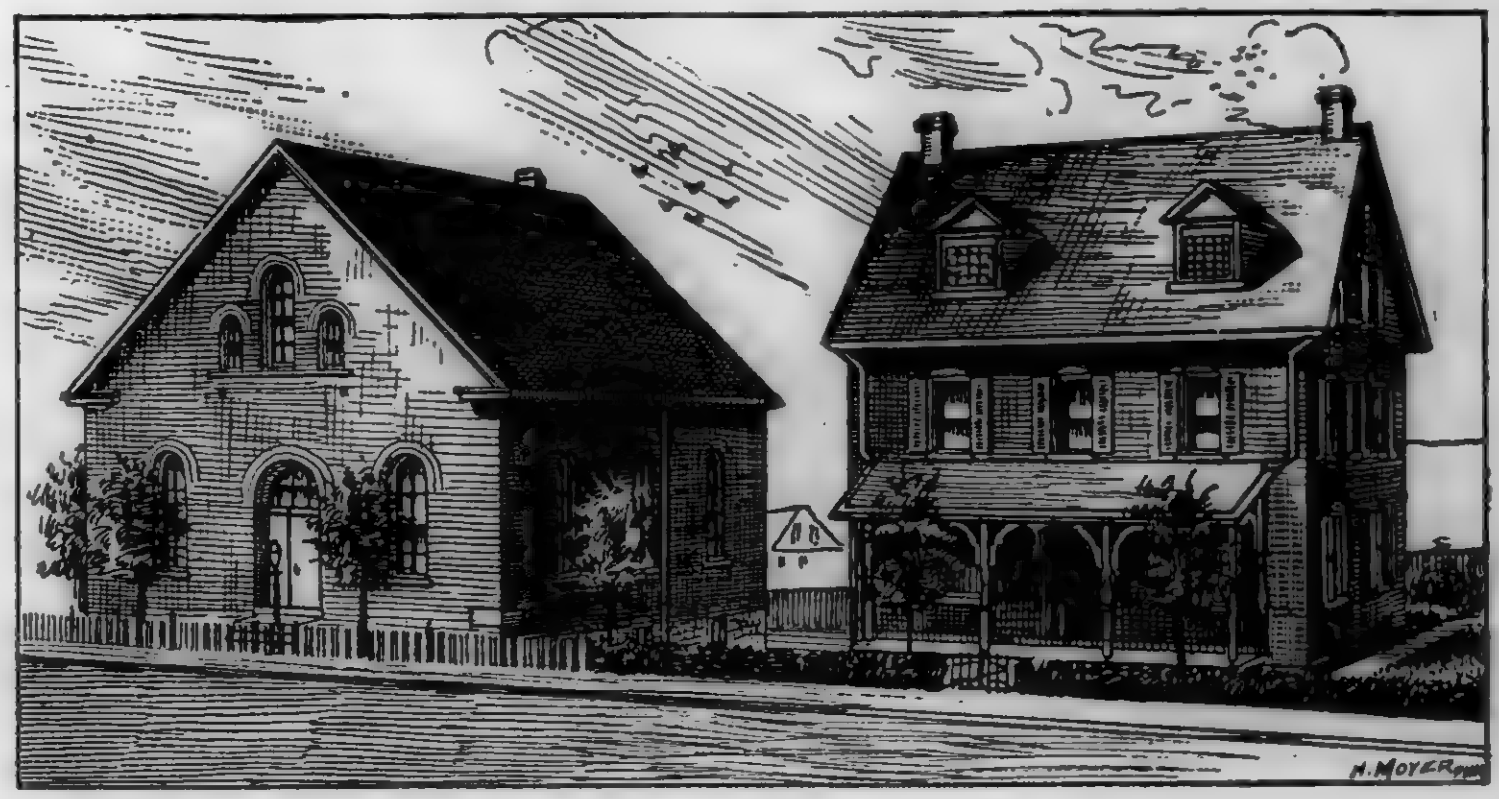
a charter was granted to the organization under the corporate name of "MENNONITE SOCIETY OF DEEP RUN AND PLUMSTEAD," with the following nine brethren whose names appear in the application as the first trustees of the organization: Enos Fretz, Joseph S. Fretz, Matthias Stover, Philip Kratz, John Leatherman, Samuel Atherholt, John Myers, John Fretz and Martin Fretz.

On May 14th, of the same year, the first meeting of the trustees was held and a formal organization effected. At this meeting overtures were made to the old church party for an amicable settlement of the misunderstanding, and asking for the alternate Sabbath for worship in the meeting-house, which was stoutly refused. So at a meeting called to consider the situation, on June 16, 1849, it was decided to buy a lot of two and one-half acres from Henry Myers near the old meeting-house, and that a new, large and conveniently arranged meeting-house, built of brick, be erected thereon. The building operations were pushed rapidly so that on the 1st and 2d of December, 1849, the building was dedicated and consecrated to the worship of God.

The spiritual offices of the church were at first filled by ministers from sister churches. The first chosen pastor was Martin Fretz, who only served in that capacity for a brief time. Subsequent pastors elected from the congregation were Enos Loux and Joseph D. Rosenberger, serving several years, after which the pulpit was again supplied from sister churches till 1871, when our beloved brother Jacob S. Moyer, of the Springfield church, was chosen pastor and filled the office in both churches till October 1883. On October 13, 1883, the present pastor, Allen M. Fretz, having previously been almost unanimously elected, was ordained as pastor by Bishop Moses Gottshall, assisted by pastor J. S. Moyer and J. H. Oberholtzer. The church belonged alternately to the Swamp, Skippack, and Schwenksville bishopric, till November 24, 1892, when the present pastor was ordained to the full pastoral office by Rev. W. S. Gottshall. Soon after the organization of the congregation, William Myers was chosen deacon for life, he died in 1889, after a faithful service of about forty years. Aaron M. Rickert, the present beloved deacon was chosen as assistant to brother Myers in 1879.

The church numbers at present about 140 members, and is in a flourishing and prospering condition, embracing as working forces—a Sunday School, Young People's Christian Organization, Sister's Mission Aid Society, and Junior Workers for Jesus.

How blest the sacred tie that binds
In union sweet, accordant minds!
How sweet the heavenly course they run,
Whose hearts, whose faith, whose hopes are one!



ZION CHURCH, SOUDERTON.

Sketch of Zion Mennonite Church, Souderton, Pa.

In chronicling the history of this church we need not go back much beyond the last decade. For the encouragement and edification of a few families and individual members of our church living in and near Souderton, the Home Mission and Church Extension Board of the Eastern District Conference took up the work and began holding stated meetings in a hall about 1887. Later, the meetings were held in Zwingli Reformed church. In 1892 the Conference, believing that

the time had come for the building of a church and the organization of a congregation, gave the resident members words of encouragement in that direction and promised them financial aid. Accordingly a lot, beautifully located on East Broad street, was purchased and a neat, convenient and substantial brick church erected thereon in the fall of that year. A chartered organization was affected on February 9, 1893, under the name of ZION MENNONITE CHURCH OF SOUDERTON, with twenty-six charter members. Several of these were members of the discontinued Branch church, others belonged to the Swamp and Philadelphia church while quite á large proportion were members of the Deep Run congregation.

Allen M. Fretz, pastor of the Deep Run church, was chosen as pastor of the new flock. He took charge of the work there in addition to his Deep Run charge in Apr. 1893. William G. Moyer was subsequently elected deacon for two years, and is now serving his second term. The church under the blessing of God in response to faithful prayer and united consecrated labor has prospered from its beginning and has steadily increased in membership through baptism, certificate and right-hand of fellowship, till it now has about ninty names on its roll of membership, of which however four have passed to the church triumphant, and several have removed and been dismissed. The building debt, which was resting on the congregation from its organization, was through the systematic effort and liberality of its members and friends wiped out through the past year, and the occasion celebrated with appropriate services on May 7, 1898. The church has the following working organizations:—Union Sunday School, Christian Endeavor Society, and Sisters' Mission Aid Society.

Framed of living stones, cemented by the Spirit's unity,
Based on Christ the Rock of Ages,
Firm in faith and stayed on thee;
May this Zion, O Lord incarnate,
Grow in grace, in peace, in love;
Emblem of the heavenly ZION,
The Jerusalem above.

Flatland Mennonite Church.

The greater portion of the Mennonite churches, as they now exist in eastern Pennsylvania, were established during the first half and during the middle of the eighteenth century. As the country became gradually settled by immigrants from Germany and other parts of Europe, churches of different persuasions were established in different places. Among these early settlers were many Mennonites, who had fled from the cruel and inhuman persecutions which they had to endure from Papists and others in the old country, and who also established churches of their own in this their new home, where they were allowed to worship and serve God in accordance with their own convictions, without being molested by outward influences. Thus the Swamp Mennonite church, one of the earliest Mennonite churches in America, was organized about A. D. 1730, or possibly somewhat earlier. Some time later Mennonite churches were also established at Springfield and Saucon. These three churches, from their earliest existence, formed the so-called Swamp Bishopric, with a number of assisting ministers. Later, as the population of the country increased, the want for better church facilities was felt by some of the members of the Swamp and Springfield churches who lived at a greater distance from their respective church buildings. This gave rise to the building of a new church at Flatland, about mid-way between the Swamp and Springfield churches, and a little distance to the south of them. This building was erected in A. D. 1837, by Peter Martin, George Landis and Jacob Benner, builders. After the completion of the building the Flatland Mennonite church was organized with George Landis, minister, and Jacob Benner, deacon, as an additional church of the Swamp bishopric. Owing to the absence of a list of the members at that time

FLATLAND CHURCH.

the number of members constituting the church then can not now be given. This much may, however, be said, that the number of members was never very large. And as the unhappy division which agitated our church in A. D. 1847, also affected this flock, and as another unhappy schism in A. D. 1857, also drew away a few of the members, the number of the remaining members had at one time become so small that the question was seriously considered whether the church could be continued as a separate organization. But by the blessing of God and by the faithful adherence of a few faithful ones the life of the church was revived and new members were added so that the present membership numbers about fifty communicant members.

A Sunday school was established in this church at an early date and was continued for a number of years. During the time of the decadence of the church no Sunday school was held, but in the year 1886 it was revived again and is now in a flourishing condition under the efficient superintendency of Daniel M. Landis, who has been its superintendent ever since its reorganization. The school stands under the supervision of the church, although a number of its officers and teachers are members of other churches, and many of its pupils are the children of parents who have their church connections elsewhere. The school has thus far been kept open for nine months during the year only, but it is to be hoped that in the near future it will become an "evergreen" Sunday school the year round!

The ministers who served this congregation regularly since its organization in 1837, were George Landis, John H. Oberholtzer, William N. Shelly, Levi O. Schimmel and A. B. Shelly, the present pastor. All of these, except George Landis, were at the same time serving as ministers of the Swamp churches. The following persons served successively as deacons: Jacob Benner, Nathan Schleifer, John Fellman, and Aaron Landis, the present incumbent.

Formerly services were held every other Sunday in the afternoon only. But since March, 1895, the services are held alternately in the morning and afternoon. Like in all our churches the services in this church were until a recent date held exclusively in the German language. But at its annual meeting held in January, 1889, the congregation resolved that English preaching be introduced, and requested its minister to have every third service in the English language. Following this request of the congregation the first English service was held on March 24, 1889, and ever since then every third regular service is conducted in the English language.

The church building, of which the accompanying cut is a good representation, is built of stone and is located about a mile to the east of Quakertown, at the conjunction of two roads leading from the latter place to Applebachsville. The building has since its erection undergone a number of changes, the latter of which was made a little over a year ago at the expense of several hundred dollars. It is now, though modest in its appearance, a neat little structure, the inside of which is conveniently and tastefully arranged both for Sunday school and for church purposes.

The Hereford Mennonite Congregation.

There are two congregations that bear this name and their places of worship are only a few rods apart, located at the edge of the village of Bally, Berks county, Pa. Up to the year 1847, there was but one body but the unhappy disagreement in the conference held in Franconia in that year divided this flock into two parties, participants and sympathizers on one or the other side of the dispute. By far the larger part of this congregation sided with the progressive element in the conference sometimes called, after the separation, the new school Mennonites. Having a large majority, this part of the congregation from the first remained in possession of the house of worship and continued their worship every two weeks on the stated times as before. They however at once granted to their disagreeing brethren the use of the house on the alternate Sundays, and the funds on hand at the time (a poor fund and a trustee fund), were peaceably divided into equal shares. Thus they worshiped in the same house till 1851, when the majority party erected a new church. An invitation to join in this building was declined by the minority party and a subsequent offer of the use of the new building the same as the old had been used together, was answered with the declaration that they would prefer to keep the old building. According to a subsequent mutual agreement they paid the majority party $75 for their share in the old building and thus obtained sole possession of it. The two congregations however continue still to this day in the joint ownership

and use of the burial ground and the adjoining grove used for the accommodation of teams.

The history of the congregation before the separation can be gathered only in fragments here and there, no complete record having been kept or preserved. The beginning of the congregation however dates back even prior to the year 1727. This vicinity must therefore have been one of the first outside of Germantown, to which Mennonite refugees from the old country found their way. Many of the early names, such as Bechtel and Stauffer, indicate a Swiss origin, though they may likely have come by way of the Palatinate and the Netherlands.

The names of the ministers as far as known were as follows: Jacob Bechtly, Daniel Longenecker, George B. Bechtel, John Bechtel, the latter's son, John Boyer, Abraham Bechtel, Henry Funk, John E. Bechtel, John Gehman, Andrew Mack, John B. Bechtel, John Ehst, Christian Clemmer, Ephraim Hunsberger, Samuel Clemmer, Abraham Gottshall, C. H. A. van der Smissen, and Anthony S. Shelly. The last seven belong to the new congregation since the separation, the last named being the present pastor.

HEREFORD CHURCH.

Christian Clemmer was called to the ministry in November, 1842. At the time of the separation he was the leader of the progressive party and stood as the minister of this congregation and bishop of the Hereford district until his death which occurred Feb. 8, 1883. To his charge besides Hereford belonged Boyertown, the members there both before and after the separation being in reality a part of the Hereford congregation; also Upper Milford, till in 1881 that congregation became independent with its own elder. The Saucon congregation was likewise under his charge for some years. Associated with him in the ministry at various times were Ephraim Hunsberger, Samuel Clemmer, and Abraham Gottshall. Bro. Hunsberger was called to the ministry and ordained October 18, 1849. In 1852 he moved with his family to Wadsworth, Ohio and became the founder and pastor of that congregation. Samuel Clemmer came into the work by the call of the congregation in 1853. In 1868 he accepted a call of the Philadelphia congregation and moved there. Abraham Gottshall was elected minister in 1870. After Elder Clemmer's death, namely in 1886, he severed his connection with Hereford and became the minister of the Boyertown congregation. In 1885 C. H. A. van der Smissen, then Pastor of Upper Milford, was called by this congregation and became its pastor. In the spring of 1890 he resigned to accept a call from Summerfield, Illinois, and the present pastor was called to succeed him.

Three persons have served this congregation since the separation in the office of deacon, viz., John Bauman, John H. Funk, and James B. Funk. The latter, the present deacon, was called to the position in 1880.

From the outstart this congregation belonged to the East Pennsylvania Mennonite Conference, its minister, Christian Clemmer, being one of the organizers of this conference on Oct. 28, 1847. With the rest of this conference the congregation became an integral part of the General Conference and has thus far been regularly represented at its tri-ennial and special meetings, taking active part in its different branches of united work.

The house of worship, erected in 1851 as above stated, with occasional minor changes made in its inside arrangement to suit the changing needs of the work, served the congregation until the year 1897, when it was thought desirable to enlarge and

re-arrange the building with a view to providing better, more comfortable and more convenient, accommodations for the work of the Sunday school and for larger gatherings on special occasions. The accompanying cut gives a view of the church as thus changed, the wing in the rear being the part of the old building left standing.

The congregation numbers at present about 200 communicant members, of whom, however, only about 160 live within such proximity to the church that it may be reasonably expected of them to attend the services regularly or to take personally active part in the different branches of church activity. The regular services of the congregation are, weekly preaching services alternately in German and English, and a mid-week prayer-meeting.

The Sunday school was started in 1870. It has at present an enrollment of about 200 pupils and 16 teachers. It meets every Sunday and has a weekly meeting for the preparation of the lesson.

The Christian Endeavor Society started by Pastor van der Smissen in January, 1887, holds meetings for prayer and edification out of God's word, every other Sunday evening. It has proven a source of much good among the young people of the congregation and community. The Junior C. E. Society also meets every two weeks and is doing good work. It was organized in 1895.

The language question here as everywhere among the Pennsylvania Germans, has been, especially of late years, a perplexing one. Among the younger generation of church members, and still more so among the children, there are only the exceptionally few who can read German. Their school training is exclusively English, and even in every-day intercourse, while the high German is never heard, the Pennsylvania dialect is rapidly giving way to the English. It has thus become necessary, in order to feed the younger sheep and the lambs of the flock, to make a corresponding change in the church services. The Sunday-school has now but one German class, the work of the Young People's Society is entirely in English, and the preaching services are alternately English and German.

Many men and women, once active in the Master's work here in church and Sunday school are to-day in different parts of the world doing noble work in other connections. In estimating the progress of this as of other country congregations, one must reckon with the constant depletion of our ranks caused by the trend of the population toward the cities. While it is always rather discouraging to part with active workers whose faithfulness and efficiency one has learned to appreciate, it is on the other hand gratifying to think of the influence of the work done here spreading and taking root in other places with the promise of glorious fruitage in the ingathering of souls. Whether therefore with larger or smaller numbers, may there always be here a loved Zion where souls shall be born into the kingdom and schooled in the service of the Master.

UPPER MILFORD CHURCH.

The Zionsville Mennonite Congregation.

The Mennonite congregation which bears the local name of Upper Milford, its house of worship being located in the township of that name, near Zionsville, Lehigh county, Pa., is one of the oldest religious organizations of that section. Its history extends over a period of about a century and a half, the first organization having been effected somewhere between the years 1735 and 1760. Among the names of the original members the following have been preserved and authentically

identified: Ulrich Basler, Henry Schleiffer, John Schwarz, Conrad Stamm, David Jansen, Benjamin Mayer, Abraham Funk, Henry Funk, John Mayer, Samuel Mayer, Conrad Mayer, Michael Mayer, John Gehman, George Weiss, Kilian Weiss, Rudolph Weiss, Jacob Weiss, Jacob Hiestand, Abraham Hiestand, and Daniel Graber.

The first purchase of land for a church and place of burial was made in 1772, though according to tradition the congregation had many years before erected there a small log school house, in which they also held their religious services, and no doubt interments had also been made long before they had secured a title to the ground in which they laid their dead. The little log building served the double purpose till the year 1816, when it gave way to a more conveniently arranged stone structure. This was divided into two parts for the use of school and church services respectively, and it stood for sixty years, having, however, been extensively repaired and somewhat enlarged in 1843. In 1876 it was torn down and the present building, shown in the accompanying cut, was erected.

This congregation passed through the critical time of 1847 without a division, going almost unanimously with its minister, Joseph Schantz, into the new conference. It was only a few years later, however, that the congregation suffered a break in its ranks, when a number of members, led by William Gehman, who had been called to the ministry in the congregation, separated themselves from the congregation on account of differences on the question of prayer meetings and other points. These, with others from the Swamp and other congregations, formed a new body calling themselves Evangelical Mennonites, afterwards through an alliances with another small body in Canada, changing the name to Mennonite Brethren in Christ.

The minister of the Upper Milford congregation at the time of its first organization is said to have been a man named Holzhausen. Authentic history in the line of ministers begins, however, with John Gehman, who served the congregation for many years until his death, in 1806. Him followed his son, John Gehman, who also served for a long period of 35 years. In 1828 John Schantz was also called to the ministry, likewise his son, Joseph Schantz, in 1844. The last named served the congregation faithfully for a period of about 37 years, his death occurring June 23, 1881. In 1874, Uriah Shelly, a graduate of the theological course at Wadsworth Seminary, was called as minister of the congregation. His faithful and efficient labors were cut short a few years later by a throat difficulty, which compelled him to give up the work. Later, after the death of Joseph Schantz, C. H. A. van der Smissen was called as pastor, and in him the congregation for the first time in many years had its own elder. Before this it formed a part of the Hereford charge, with Christian Clemmer as its elder. In 1885 Pastor van der Smissen was also called by the Hereford congregation, and thus the two congregations became associated again in one pastorate. He served in this capacity till in 1890 he accepted a call of the congregation at Summerfield, Ill., and therefore resigned here. In his stead the present pastor, Anthony S. Shelly, was called.

The deacons of the congregation have been the following: Ulrich Basler, Abraham Hiestand, Samuel Kauffman, Henry O. Stauffer, John S. Stauffer, and Henry N. Shelly. The present constitution provides that the deacon is chosen for a term of five years.

An active Sunday-school has been a prominent feature of the work here for many years. Though the school has never been large in numbers the leaders and workers have been none the less enthusiastic and earnest in their work. Among the superintendents of the school, the long and faithful service of William M. Gehman deserves perhaps especial mention. When the new church was built in 1876 the needs of the school were well considered, the first story being well arranged for the convenience of this work.

As to the language, the German still largely predominates. Of the weekly preaching services, one every month is held in English and in the Sunday-school there is one English class, with the general exercises conducted partly in this language.

The congregation at present numbers about 100 communicant members, and the Sunday-school has an enrollment of about three-fourths of that number.

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The Berne, Ind, Congregation.

The congregation is at present composed of members, or the descendants of members, of two congregations formerly existing here side by side with independent organizations.

About the year 1838 Minister David Baumgartner emigrated from Switzerland, and settled in the western part of Adams county, Indiana. Several more families soon came after, and so, following the example of Abraham of old, they began to proclaim the Name of the Lord. This was the beginning of the Mennonite congregation in this vicinity. In the year 1852 the congregation received an increase through the immigration of a number of families from the "Emmenthal," Switzerland, among whom were the ministers Ulrich Kipfer and Matthias Strahm. Before the arrival of these, Christian Baumgartner had been elected minister in the congregation.

About the year 1857 or 1858 there arose an agitation which, owing to the lack of discreet leadership on the one part or obstinacy on the other, led to a schism in the church, Minister Strahm and a number of families going over to the "Neutaufer" (Froelichauer), and some joined the Evangelical Association.

BERNE CHURCH.

The ministers, U. Kipfer and C. Baumgartner, continued to serve the remaining congregation until the death of Kipfer in March, 1868. From there on the congregation was under the leadership of the brethren C. Baumgartner and C. Augsburger, who had been called to the ministry in 1865. But in 1869 Bro. Augsburger left the congregation and joined himself to the so-called Old Mennonites. So then Bro. C. Baumgartner stood alone as minister of the congregation until the year 1871, when Bro. S. F. Sprunger became associated with him. But before pursuing the history of this congregation any further, let us go back and look at the beginning of the congregation at Berne.

In the Spring of 1852 a number of Mennonite families out of the Jura district, Switzerland, including among their number Minister P. S. Lehman, came to America and settled in the neighborhood where is now the village of Berne. A congregation was at once started as Bro. Lehman could serve with preaching, and in 1853 was ordained as elder. On April 13, 1856, Bro. C. Sprunger was called to the ministry and in 1868 ordained as elder. To these there came another minister, Peter Habegger, who, coming with his family from Switzerland, settled in this congregation and assisted in the ministry to the time of his death, in 1872.

In the Spring of 1868 Minister Lehman, with his family and a few other families, moved to Elkton, Mo., where he started a little congregation. This, however, has been dissolved again, since most of the members in the course of time moved away, and Bro. Lehman himself returned to Berne several years ago.

In August, 1868, Bro. S. F. Sprunger was elected to the ministry by the congregation at Berne. In the following December he went to the Mennonite Seminary at Wadsworth, Ohio, where he studied two and a half years in preparation for his calling. Upon his return there became manifest a strong opposition from a part of his congregation, because they did not sanction the idea of studying for the ministry and because certain new methods and changes which were thought necessary did not meet with their approval. On the other hand, Minister C. Baumgartner and his people of the other congregation took kindly to the new minister and his methods. Thus it came about that C. Baumgartner and S. F. Sprunger worked together, and a number of C. Sprunger's members of the Berne congregation affiliated with Baumgartner's congregation. In the meantime a young minister, Peter Neuenschwander, came from Switzerland and became C. Sprunger's assistant in the ministry.

In consequence of the fact above mentioned, that a number of the former members of C. Sprunger's congregation affiliated with Baumgartner and S. F. Sprunger, the latter preached alternately also in C. Sprunger's church. Thus it

stood till 1879, when it became necessary to build a new church. This brought out some points of difference again, and as a result minister P. Neuenschwander and a few members separated from C. Sprunger's congregation. After the church was completed it was used alternately by S. F. Sprunger and C. Sprunger with their respective followers, while the former continued also to preach in Baumgartner's church. Bro. Baumgartner died on Aug. 24, 1878.

As time went on, the points of difference grew gradually less and as the wish among Bro. C. Sprunger's members to join with those of S. F. Sprunger at the communion table, kept growing stronger and more general, it was finally brought about to the joy of all, in 1886, that the two congregations united into one which ever since has continued and still continues under the blessing of God.

This was at Berne. The members of the other congregation, still known as Baumgartner's, came also into the united congregation at Berne, and in the course of time when most of the older members in that part of the settlement had died and many of the younger members had moved away it was agreed to discontinue the services in that church and the building was sold. So that for many years now the services of the congregation have been confined to the church at Berne. In the year 1887, Bro. I. A. Sommer was elected minister to assist in the work of the gospel in the congregation.

HALSTEAD CHURCH.

Thus we can say, notwithstanding the storms and adversities, "Hitherto has the Lord helped us," and we have this comforting confidence that if the congregation continues faithful he will likewise vouchsafe his help in the future.

The congregation numbers 523 members. The Sunday school, organized years ago, numbers 619 pupils with 43 teachers. The mission sewing society, which holds monthly meetings, has 158 members. The Young People's Society has at the time of this writing 133 members, and holds regular prayer meetings every Sunday evening. The temperance society has 182 members and holds monthly meetings. From all this it may be seen that the congregation endeavors to give energetic support to the cause of the Lord at home and abroad.

First Mennonite Church at Halstead, Kan.

In the fall of 1873 a committee, consisting of Jacob Leisy, Rev. Christian Krehbiel, David Lehman and Abraham Stauffer, was chosen by the Mennonite church of Summerfield, Ill. This committee was authorized to traverse southwestern Kansas, and take the initiative steps for the beginning of a permanent Mennonite settlement in Kansas. By October, 1873, the committee, together with the brethren Johann Fast, Heinrich Goerz, Heinrich Flamming and David Goerz, was at work and soon chose "Halstead," on the Little Arkansas River, in Harvey county, and near the centre of the State of Kansas, as the most suitable place for the prospective Mennonite church.

Actual settlement began in January, 1874, when nearly 30 brethren came and bought land in this immediate neighborhood. And while they were here, on Jan. 11, 1874, the first German church services, attended by men only, were conducted by Elder Chr. Krehbiel, of the Summerfield church, in the small public school house of a typical western prairie town.

Brother Bernhard Warkentine was the first to make Halstead his home. Others from Illinois and Missouri followed and, by the kindness of visiting and neighboring ministers, were occasionally gathered in services of praise. In 1875 still others followed from Illinois, thus increasing the number sufficiently to make it possible to organize a church.

Following is a list of the names of the organizing members, and particulars concerning the organization conducted by Rev. Chr. Krehbfel: Johann Haury, John W. Ruth, Johannes Ruth, Johannes Kuehny, Jacob E. Ruth, Jacob Dettweiler, Daniel Haury, Bernhard Warkentine, Peter Wiebe, Jacob Wiebe, Valentine Krehbiel, John Lehman, Daniel Langenwalter. Most of those named were heads of families who joined the church at the same time.

During the month of March, 1875, services were again conducted in the little school house, and on Good-Friday, in brother Jacob Dettweiler's house, the Church Regulations (*Gemeinde-Ordnung*) were adopted. The following Easter Sunday was made memorable by the unanimous election of brother Valentine Krehbiel as preacher, and the election of brothers Johann Haury, Daniel Bachman and John W. Ruth as the first deacons, and, following this, as a fitting seal, the taking of the Lord's Supper.

On account of the extended range of territory covered by the new settlement of the brethren, it became necessary to have church services at different places so that all might be accommodated. As church building was out of the question for the time being, many of the brethren being beginners and financially in meager circumstances, this difficulty was obviated thus, that, upon request, the use of two district school houses, for places of worship, was gladly granted by the respective School Boards.

On December 9, 1875, the cemetery, a present from brother B. Warkentine, was dedicated by the burial of Benjamin Unruh, the 8 year old son of brother David Unruh of the Canton church. One month later, January 9, 1876, brother Valentine Krehbiel was installed as Elder by Elders Wilhelm Ewert and Jacob Stuki. The same year Christmas time witnessed the organization of the Sunday School.

Geographical location making it advisable and necessary the Halstead church, just three years after its organization, became the Halstead church and the Christian church, the latter being located twelve miles north of Halstead. This brought about the election and the installation by Elder Valentine Krehbiel, of brother David Goerz as preacher, brother Val. Krehbiel remaining Elder of both churches. Later in the year a school house, to serve temporarily as church, was built.

In the beginning of the year 1879, Rev. Christian Krehbiel, Jacob E. Schmitt and others came to Halstead from Illinois, and in April 1879, Rev. Chr. Krehbiel was chosen Elder of the Halstead church, to succeed Rev. Val. Krehbiel now Elder of the Christian church. About this year the German "*Gemeinde Schule,*" which still continues through three months of each year, began.

Thus with regular church services, Sunday school and German school the growth of the Church continued for a number of years, and in 1885, want of room necessitating, the present church, seating about 500 and costing $5961.51, was erected.

The Young People's Society was organized in 1888, and soon reached a membership of over 70. At present the roll is 76. Meetings are held every other Sunday evening, and the interest shown by the young people is very gatifying and encouraging.

In the year 1897 seventeen members of the church, having previously removed to Geary, Oklohoma Territory and settled there, together with other brethren from sister churches, organized a church and now prosper with brother Jacob S. Krehbiel as preacher and elder. In the same year fifteen members, who had settled at or near Bethel College, among whom was Rev. David Goerz, together with others, organized as a church there.

At present the First Mennonite Church of Halstead, Kan., has Sunday school followed by preaching every Sunday morning. These, as well as the Y. P. S. C. E. exercises, are conducted exclusively in the German language. There are 52 families and 174 members in the church.

Enduring Hardness as Soldiers of Christ.

The following is a part of the preface to a 17th century edition of the "Martyr's Mirror," written by Hans de Ries:

"You see here, as in a mirror, that neither the inbred bond of love to their kindred, nor the love of life which God has planted into every creature, could cause these knights to flinch from parting with all that was dear to them. They have suffered grievous bonds and torture of every description, and could not be frightened with threatenings nor moved with promises to forsake the wholesome truth, the love of God, and the blessed hope. They could say with Paul, 'Who shall separate us from the love of God?'

"Through this love they overcame all things, even also the mighty of this world. These simple believers put to silence the learned Doctors by

means of the truth. Christ fulfilled His word unto them as unto His first disciples in that there was given them what they should say when they were brought before kings and princes. In the face of gallows and wheel, fire and sword, they fearlessly stood by the truth to the confusion of judges and inquisitors. In a realization of their own weakness they experienced the power of God, so that with calm resignation they could take upon themselves that before which ordinarily human nature shrinks in fear. The general brotherhood were by these means so kindled with zeal and love that every one was prepared against the sufferings w: ich threatened them daily. They shunned no danger to which they might expose themselves by giving hospitality to the brethren in the faith, visiting them in prison, openly addressing them in the places of judgment and execution, and cheering and strengthening them with words of Scripture. . . . . The tyrants were disappointed in their purposes. They thought to stamp out the opposers, but contrariwise they caused more laborers to rise up, for many who witnessed the execution of these innocent people bearing a good name and reputation, were brought to reflection and to conversion.

"With that zeal the lukewarmness of the present generation stands in strong contrast. In those early times they sought, in jeopardy of their lives, to come together in nooks and corners, in fields and woods, and how refreshing was then every hour thus spent together for mutual strengthening in the faith! How the souls longed for divine feeding! Bodily possessions could give them little comfort, for they were extremely uncertain; for this reason they strove the more for the possession of heavenly riches.

'How is it now? . . . Search your own hearts, and see how they stand. Uncover your innermost depths and observe where your inclinations point, whether, with earthly desires easily satisfied they point beyond the clouds or they dig in the earth to heap up the world's riches. If you want to search this out, then seek to know your thoughts and purposes under all circumstances. Observe, namely, how fearful and disheartened you are when evil times and adversity threaten you, and how unconcerned you drift along, as you go with the wind; how the love of the world makes you spiritually careless and indolent, and even willing to enter into great controversy and process of law rather than to yield what you may consider your due and to suffer loss materially; how much 'your reasonable service' to God suffers by reason of worldly hindrances. Then you will soon learn how little you have yet contended and endured; for though outward persecution has ceased, yet every Christian is called upon to suffer and to fight the good fight of faith in this world."

Our own ministers and our own missionaries should have their names engraved upon our Breastplate of Intercession.—*A. Philip.*

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The next meeting of the General Conference will be held in the Hereford church, Bally, Pa., beginning on Thursday, Oct. 12, 1899.

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Auker Simeon, McAllisterville, Pa.

B

Baer J. B., Bluffton, Ohio.
Baer Henry, Hagerstown, Md.
Baer Adam, Hagerstown, Md.
Baerg Peter, Steinbach, Man.
Baerg Peter, Hochstadt, Man.
Barg John, Marion, Kan.
Baecher Jos., Fisher, Ill.
Baechler Christian, Zurich, Ont.
Bachman Joseph, Metamora, Ill.
Baker Benjamin P., Moundridge, Kan.
Baltzer P., Fahrland, Kan.
Baltzer J. J., Mt. Lake, Minn.
Baltzer P., Moundridge, Kan.
Bartel H. H., Hillsboro, Kan.
Cartel J. D., Langdon, North Dakota.
Bashore A., Juniata Co., Pa.
Basinger Peter, Calla, Ohio.
Banman H., Lehigh, Kan.
Baumgartner S., Halstead, Kan.
Beachey Daniel, Aurora, W. Virginia.
Beachy Manassa, Elklick, Pa.
Beachy Christian, Elklick, Pa.
Beachy C. S., Midland, Va.
Beachy Moses, Farmerstown, Ohio.
Beachy Noah, Walnut Creek, Ohio.
Beachy Peter, Baltic, Ohio.
Beachy David, Sugar Creek, Ohio.
Beachy Joel J., Grantsville, Md.
Beachy Daniel, Arthur, Ill.
Bean Amos K., Ironbridge, Pa.
Bean Warren, Skippack, Pa.
Bearss Gilbert, Sherkston, Ont.
Becker John, Mt. Lake, Minn.
Becker Peter, Marion Junction, S. D.
Becker Benjamin, Parker, S. D.
Bechler S., Fairbury, Ill.
Bechler Joseph, Fisher. Ill.
Beery C. C., Caledonia, Mich.
Beery Henry, Easton, Ohio.
Beery Solomon, Dayton, Va.
Beller C., Neutral, Kansas.
Berk Henry, Marion Junction, S. D.
Berkey William, Richfield, Pa.
Bergen Abraham. Altona, Man.
Bergen Isaac, Altona, Man.
Bender D. H., Tub, Pa.
Bender Jacob, Tavistock Ont.
Bender Jacob M., Tavistock, Ont.
Beidler John, Shelly, Pa.
Beiler David, Ronks, Pa.
Birky J. H., Lund Kansas.
Birky I. C., Lund, Kansas.
Birky J. C., Hopehale, Ill.
Boll Joseph,————Pa.
Boese Samuel, Perrydale, Oregon.
Bowers Jacob, Winchester, Va.
Bower Henry, Harleysville, Pa.
Bowman Enoch, St. Jacobs, Ont.
Bowman Samuel, Berlin, Ont.
Bowman Tobias, St. Agatha, Ont.
Bowman Moses C., Manheim. Ont.
Bowman Samuel S., Berne, Mich.
Boshart Joseph, Baden, Ont.
Borntrager C. E., Partridge, Kan.
Borntrager J. J., Midland, Va.
Borntrager J. J., Hartford. Kan.
Borntrager J. D., Haven, Kan.
Borntrager Manasses J., Shrock, Ind.
Borntrager M. E, Middlebury, Ind.
Borntrager J. E., Middlebury, Ind.
Borntrager Eli E., Shipshewana, Ind.
Borntrager Eli J., Grass, N. Dakota.
Borntrager, J. J., (Bishop) Midland, Va.
Blough Levi A., Davidsville, Pa.
Blauch Jonas, Johnstown, Pa.
Blauch H. H, Tub, Pa.
Bleily Jacob, Nappanee, Ind
Blosser John, New Stark, Ohio.
Blosser N. O., New Stark, Ohio.
Brackbill Christian M., Gap. Pa.
Brunk George R., Canton, Kan.
Brunk George, Broadway, Va.
Brunk Christian, Winchester, Va.
Brunk Daniel S. Elida, Ohio.
Brenneman N., Pickerington, Ohio.
Brenneman Moses, Elida, Ohio.
Brenneman Peter J., Kalona, Iowa.
Brenneman C. B., Elida, Ohio.
Brenneman A. H., Orrville, Ohio.
Brenneman Adam B., Lancaster, Pa.
Brenneman J., Grantsville, Md.
Bricker Henry, Chambersburg, Pa.
Brubaker Tobias, Rawlinsville, Pa.
Brubaker Abraham, Strassburg, Pa.
Brubaker Jacob N., Mt. Joy, Pa.
Brubaker John L., Leonard, Ohio.
Brubaker John L., Birch Tree, Mo.
Brubaker John K., Roherstown, Pa.
Bucher John, Clay, Pa.
Bucher Jacob, Adams Co., Pa.
Bucher John, Rawlinsville, Pa.
Buckhart Isaac, Pandora, Ohio.
Buckwalter David, Leacock, Pa.
Buckwalter Ira T., Dalton, Ohio.
Buercky Joseph, Tiskilwa, Ill.
Buerky Jacob D., Wisner, Neb.
Buhler Peter, Alexanderwohl, Kan.
Buhler Abraham, Mt. Lake, Minn.
Burkholder David, Nappanee, Ind.
Burkholder Moses, Nappanee, Ind.
Burkholder Abrm. B. Harrisonburg, Va.
Burkholder Abraham, Newville, Pa.
Burkholder C. R., Newville, Pa.
Burkholder John, East Lewiston, Ohio.
Burkholder Daniel, Warkarusa, Ind.
Burkholder Lewis J., Box Grove, Ont.
Buller, J., Newton, Kansas.
Burkhart Isaac, Pandora, Ohio.
Byler Rudolph, New Wilmington, Pa.
Byler Noah, East Brook, Pa.
Byler Joseph, New Castle, Pa.
Byler Joseph H., Belleville, Pa.
Byler Jonas, New Wilmington, Pa.
Byler Jacob, Middlefield, Ohio.
Byler Daniel, Middlefield, Ohio.

C

Christophel Jacob, South West, Ind.
Christner Peter, Eugene, Oregon.
Clemmer Josiah, Souderton, Pa.
Classen D. D., Hillsboro, Kan.
Classen C., Whitewater, Kansas.
Clymer H. M. Line Lexington, Pa.
Coffman John S., Elkhart, Ind.
Coffman Samuel F., Elkhart, Ind.
Coblentz Moses J., Sugar Creek, Ohio.
Coller Henry,————Nebraska.
Cooprider Matthias, Canton, Kan.
Cornelson Abraham, Hochstadt, Man.
Cornelson Abraham, Durham, Kan.
Cressman Amos, New Hamburg, Ont.
Cressman Menno, New Hamburg, Ont.
Cripe, Amos S., Emma, Ind.
Coyle James, Hudson, Ind.

D

Deffenbach Chr., Masontown, Pa.
Detweiler Samuel, Telford, Pa.
Detweiler Henry, Blake, Ont.
Detweiler Joseph, Huntsville Ohio.
Detweiler Abraham, Brutus, Mich.
Detweiler C., Brutus, Mich.

Detweiler S. H., Bellfontaine, Ohio.
Diener D. A., Canton, Kansas.
Diller Benjamin, Bluffton, Ohio.
Derksen Henry, Chortitz, Man.
Derksen Abraham, Altona, Man.
Dirks Jacob, Halstead, Kansas.
Dirksen Henry, Chortitz, Man.
Driver D. F. Versailles, Mo.
Driver John C., Versailles, Mo.
Dueck Frantz, Gretna, Man.
Dueck Jacob, Hochstadt, Man.
Dueck Abraham, Hochstadt, Man.
Dueck Abraham, Gruenfeld, Man.
Dueck David, Winkler, Manitoba.
Dueck John D., Hillsboro, Kan.
Durr J. W., Martinsburg, Pa.
Dyck Peter, Gretna, Manitoba.
Dyck David, Morden. Man.

E

Eborsole Abraham, Clear Spring, Md.
Ebersole Levi L., Elizabethtown, Pa.
Ebersole John, Lawn, Pa.
Ebersole Peter, Bainbridge, Pa.
Ebersole Abraham, Clear Spring, Ind.
Eby Isaac, Buyerstown, Pa.
Ediger Franz, Buhler, Kan.
Egle, C. R., Flanagan, Ill.
Egle John, Sr., Minier, Ill.
Egle Joseph, Minier, Ill.
Egly Joseph, Geneva, Ind.
Egly Christian, Geneva, Ind.
Enst John, Clayton, Pa.
Ehrlich Jacob, Marion, Kansas.
Engle Peter, Washington, Ill.
Enns Abraham G., Inman, Kan.
Enns John, Morris, Manitoba.
Enns Johon, Hampton, Neb.
Enns Jabob, Morris, Man.
Epp John, Henderson, Neb.
Epp Heinrich H., Henderson, Neb.
Epp Cornelius, Rosthern, Sask.
Epp Gerhart, Henderson, Neb.
Epp Gerhard, Rosthern, Sask.
Epp Peter, Rosenfield Man.
Erb Tillman, M., Harper, Kan.
Erb Moses, Berlin, Ontario.
Erb John, Harrisburg, Pa.
Erb Samuel, Kalona, Iowa.
Ernst John, Chappell, Neb.
Esh Daniel, Ronks, Pa.
Ewert Cornelius, Loretta, S. Dakota.
Ewert H. H., Gretna, Man.
Ewert W. J., Hillsboro, Kan.
Ewert E. J., Loretta, S. Dakota.
Ewert A. D., Bingham Lake, Minn.
Ewert Benjamin, Gretna, Man.

F

Fast Henry, Sr., Mountain Lake, Minn.
Fast Henry, Jr., Mountain Lake, Minn.
Fast Gerhard, Mountain Lake, Minn.
Fisher Benjamin, Ronks, Pa.
Forry Theodore B., Tilden, Pa.
Foth Johon, Hillsboro, Kansas.
Franz Gerhard, Buhler, Kansas.
Freyenberger Chr., Pettisville, Ohio.
Fretz Allen M., Souderton, Pa.
Fricke F. C., Perrinton, Mich.
Friesen Peter J., Henderson, Neb.
Friesen Peter H., Inman, Kan.
Friesen John, Reinland, Man.
Friesen Jacob, Reinland, Man.
Friesen John K., Morris, Man.
Friesen Henry, Chortitz, Man.
Friesen Isaac, Plum Coulee, Man.
Friesen Cornelius, Chortitz, Man.
Friesen Peter J., Henderson, Neb.
Friesen Abraham, Rosthern, Sask.
Friesen John M., Altona, Man.
Friesen John, Rhineland, Man.
Friesen Jacob, Rhineland, Man.
Friesen Peter, Wiseler, Man.
Friesner Harvey, Bristol, Ind.
Funk John F., Elkhart, Ind.
Funk John, Gretna, Man.
Funk J., Hillsboro, Kan.
Flaming P., Sparta, Kan.
Flickinger J., Purity, Kan.

G

Gæddert D., Buhler, Kan.
Garber David, Goshen, Ind.
Garber John, Honeyville, Ind.
Garber Peter, Low Point, Ill.
Garber David, Orrville, Ohio.
Garber S., Tremont, Ill.
Galle William, Moundridge, Kan.
Gascho Caristian, Baden, Ontario.
Gascho Joseph, Milford, Neb.
Gascho Jacob, Fulda, Minn.
Gascho Joseph, Ruby, Neb.
Gascho Jonn, Baden, Ont.
Gascho John, Zurich, Ont.
Gascho Joseph, Peach Orchard, Ark.
Gayman Samuel, Oakland Mills, Pa.
Geil John, Amberly, Va.
Geil Joseph S., Gowans, Va.
Gehman Solomon, Blair Ont,
Gehman Samuel, Oakland Mills, Pa.
Gehman Abraham, Bowmansville, Pa.
Gehman David, Doylestown, Pa.
Gellnet, H. M., Grantsville, Md.
Gerig Benjamin, Smithville, Ohio.
Gerig Joseph P., Leo, Ind.
Gerig Jacob, Smithville, Ohio.
Gerig Chr. R., Merrimac, Iowa.
Gerig S., Wayland, Iowa.
Gerber Joseph, Adrain, Minn.
Gerber David, Elbing, Kan.
Gerber Valentine, Adrian, Minn.
Giesbrecht Isaac, Altona, Man.
Giesbrecht Peter, Hochstadt, Man.
Giesbrecht William, Steinback, Man.
Gingrich C. H., Aurora, Neb.
Gingrich Jacob, Preston, Ont.
Gingerich John, Standford, Ill.
Gingerich Peter, Washington, Ill.
Gindlesperger Samuel Davidsville, Pa.
Glick Christian, Pequea, Pa.
Good Andrew, Harper, Kan.
Good Isaac, River Styx, Ohio.
Good Henry G., Bowmansville, Pa.
Good Henry H., Richland, Tenn.
Good C. G., Oronogo, Mo.
Good Henry H., Concord, Tenn.
Good Christian, Dale Enterprise, Va.
Geerz David, Newton, Kan.
Goerz Peter, Inman, Kan.
Goerz Heinrich, Lehigh, Kan.
Godshall Henry, Lansdale, Pa.
Gottshall Abraham H., Niantic, Pa.
GottshallWilliamS.,Schwenksville,Pa.
Graber Christian, Freeman, S. Dak.
Graber Daniel, Noble, Iowa.
Graber Peter, Middle Branch, Ohio.
Graybill Theodore, Richfield, Pa.
Graybill William, McAllisterville, Pa.
Grieser Daniel, Dewey, Ill.
Grieser Joseph, Fulda, Minn.
Greider J. E., Osborn, Ohio.
Groff Elias, Straudsburg, Pa.
Gross John, Plumstead, Pa.
Grove Isaac, Coyner's Store, Va.
Grubb N. B., 2118 Marshall St., Phila.
Grubb Silas M., Philadelphia, Pa.
Gsell David, Clear Spring, Md.
Guengerich Joseph J., Amish, Iowa.
Gunden John V., Amish, Iowa.

H

Harder Gustav, Brainerd, Kan.
Hann Jacob, Caledonia, Mich.
Hahn Jacob, Denbigh, Va.
Hallman E. S., Berlin, Ont.
Hallman Isaac, Listowell, Ont.
Harms William, Winkler, Man.
Harms Peter, Rheinland, Man.
Harms J. F., Hillsboro, Kan.
Harms G. N., Elbing, Kan.
Harms A. B., Elbing, Kan.
Harms A. H., Elbing, Kan.
Harms Jacob, Mountain Lake, Minn.
Harnish John, Martiekville, Pa.
Hartzler J. S., Elkhart, Ill.
Hartzler John, Garden City, Mo.
Hartzler J. B., Huntsville, Ohio.
Hartzler Benjamin, Allensville, Pa.
Hartzler Benjamin, East Lynne, Mo.
Hartzler Jacob C., Belleville, Pa.
Hartzler Isaac, Denbigh, Va.
Harshburger Jonathan, Davidsville Pa.
Harshburger Peter, Berlin, Ohio.
Harshburger Daniel, Mt. Hope, Ohio.
Hamilton B F., Peabody, Kan.
Hauter Christian S., Cullom, Ill.
Headings S., Bellfontaine, Ohio.
Heidebrecht P., Sparta, Kan.
Heatwole Joseph F., Rushville, Va.
Heatwole Peter, Dale Enterprise, Va.
Heatwole Simeon, Rushville, Va.
Heatwole L. J., Dale Enterprise, Va.
Heatwole Gabriel D., Rushville, Va.
Heatwole Anthony P., Ladd, Va.
Heatwole Emanuel, Rushville, Va.
Heer Henry, Avilla, Mo.
Hershberger H. H., Sharon Centre, Ia.
Hershberger Chr., Arthur, Ill.
Hershberger Jonathan, Emma, Ind.

Hershberger P. P., Milford, Neb.
Hershberger Joseph, Stonewall, Va.
Hege Jacob, Wisner, Neb.
Hege Jacob, Williamson, Pa.
Herschey J. H., Olathe, Kan.
Herschey Jacob R., Buyerstown, Pa.
Herschey Jacob, Voltaire, Pa.
Herr Abraham, New Danville, Pa.
Herr J. M., Allen, Pa.
Herr Frank M., Lampeter, Pa.
Hertz Moses, Morgantown, Pa.
Hertzler Benjamin, Lancaster, Pa.
Hertzler Isaac D., Denbigh, Va.
Hergert Wilhelm, Fairview, Okla.
Hess John, Weidmanville, Pa.
Hess Jonas, Lititz, Pa.
Hess Samuel, Shiremanstown, Pa.
Hetrick Simon, Milan, Okla.
Hiestand Abraham, Doylestown, Pa.
Hildebrand Jacob R., Fisherville, Va.
Hildebrand Jacob, Madrid, Va.
Hitly David, West Liberty, Ohio.
Hirschey N. C., Wadsworth, Ohio.
Hirschler J. S., Hillsboro, Kan.
Hœppner Jacob, Winkler, Man.
Horner J. S., Kokomo, Ind.
Hoover Amos, Kinzer, Pa.
Hostetler Peter, Groveland, Ill.
Hostetler D. J., Indianapolis, Ind.
Hostetler David, Wellersville, Ohio.
Hochstetler John M., Emma, Ind.
Hochstetler D., Emma, Ind.
Hochstetler A. J., Middlebury, Ind.
Hostetter Chas., Landis Valley, Pa.
Hostetter David, Leaman Place, Pa.
Hostetter Jacob, Sells Station, Pa.
Holdeman D. B., Newton, Kan.
Holdeman John, Jasper, Mo.
Hooly Daniel, Garden City, Mo.
Hoover John G., Stouffville, Ont.
Hoover Samuel R., Jr., Markham, Ont.
Hoover Moses, Selkirk, Ont.
Horning Benjamin, Knauers, Pa.
Horning Abel, Telford Pa.
Horning Moses G., Richfield, Pa.
Horning Jacob, Bluffton, Ohio.
Hoffer John, Bridgewater, S. Dakota.
Hoffer John, Freeman, S. Dakota.
Hoffer Paul, Freeman, S. Dakota.
Horst Elias, Tilden, Pa.
Horst M. E., Newton, Kan.
Horst Michael, Maugansville, Md.
Horst Michael, North Lawrence, Ohio.
Horst Michael, Orrville, Ohio.
Horst David, Stony Brook, Pa.
Horst Abraham, Manheim, Pa.
Huber Benjamin, Maxville, Ohio.
Huber Cornelius, Hillsboro, Kan.
Hubin Daniel, Kimel, Minn.
Hunsberger Ephraim, Wadsworth, O.
Hunsberger Daniel, Jordan, Ont.
Hunsberger Jacob B., Parker Ford, Pa.
Hunsberger Chr., Creamery, Pa.
Hygema John, Wakarusa, Ind.

I

Isaac Abraham, Hochstadt, Man.
Isaac Abraham, Kleefeld, Man.

J

Jansen John, Beatrice, Neb.
Jantzi Joseph, Ontario, Can.
Jantzi Joseph, Slocum, Neb.
Jantzi Michael K., Tavistock, Ont.
Jantzi Peter G., Wellesley, Ont.
Janse Joseph, Lewis Co., New York.
Johns Daniel J., Goshen, Ind.
Johnson David, Woodside, Pa.
Johnson H. H., Creamery, Pa.
Johnson L. J., Cherry Box, Mo.
Johnson Abraham, Stevensville, Ont.
Johnson Lafayette, Cherry Box, Mo.

K

Kaser Josiah, Mt. Eaton, Ohio.
Kauffman John E., ————, Pa.
Kauffman Chr., Childstown, S. Dak.
Kauffman Joseph, Freeman, S. Dak.
Kauffman Gideon, Arthur, Ill.
Kauffman D. S., Shipshewana, Ind.
Kauffman D. D., Hartford, Kan.
Kauffman Daniel, Garden City, Mo.
Kauffman Hiram K., Landisville, Pa.
Kauffman J. H., Bellefontaine, Ohio.
Kauffman Isaac, Mulberry, Pa.
Kauffman Jona, Gordonville, Pa.
Kauffman Jonas, Needy, Oregan.
Kauffman Samuel, Pulaski, Pa.
Kauffman Joseph, Freeman, S. Dak.
Kauffman W. W., Cherry Box, Mo.
Kauffman John E., Mattawana, Pa.
Keim David, Addison, Pa.
Keim Peter, Logan, Mich.
Kennel Michael, St. Agatha, Ont.
Kennel P., Trenton, Ohio.
Keener George, Cearfoss, Md.
King Joseph, Yuton, Ill.
King Joseph, Carlock, Ill.
King Christian, Deer Creek, Ill.
King Joshua, New Wilmington, Pa.
King Joel, New Holland, Pa.
King Christian, Intercourse, Pa.
King I. B., ————, Mo.
Kinports Daniel, Clay City, Ind.
Kintzi H., Butterfield, Minn.
Kinsinger John, Carlock, Ill.
Kinsinger Joseph, Meadows, Ill.
Kinsinger Michael, Washington, Ill.
Kinsinger Peter, Sharon Centre Iowa.
Kinsinger Jacob, Washington, Ill.
Kipfer Andrew, St. Agatha, Ont.
Kipfer Christian, Newton, Ont.
Kipfer John, Milverton, Ont.
Kipfer Solomon, Newton, Ont.
Klaasen Abraham, Plum Coulee, Man.
Klaasen Abraham, Morris, Man.
Klaasen Peter, Hague, Sask.
Klaasen Peter, Reinland, Man.
Kliewer J. J., Shelly, Okla.
Kliewer G., Sparta, Kan.
Klippenstein John, Gretna, Man.
Klippenstein Peter, Altona, Man.
Kornhaus Adam, Orrville, Ohio.
Koehm Andrew H., Durham, Kan.
Koehm H. H., Halstead, Kan.
Koller Heinrich, Perry, Oklahoma.
Kreider Jonas, Wadsworth, Ohio.
Krieble William, ————, Ind.
Krehbiel Christian, Halstead, Kan.
Krehbiel P., Moundridge, Kan.
Krehbiel Valentine, Valentine, Kan.
Krehbiel Jacob, Clarence Centre, N.Y.
Krehbiel H. J., Trenton, Ohio.
Krehbiel Jacob, Darlington, Okla.
Krehbiel H. P., Canton, Ohio.
Krocker Jacob, Morris, Man.
Krocker Peter, Morris, Man.
Krocker Bernhard, Henderson, Neb.
Krocker Bernhard, Cable, Colorado.
Kropf Christian, Shakespeare, Ont.
Kropf David, Lancaster, Mo.
Kropf Daniel J., Needy, Oregon.
Kuhns A., Neutral, Kan.
Kurtz Jonathan, Ligonier, Ind.
Kurtz John S., Richfield, Pa.

L

Landis John L., Brinkley's Bridge, Pa.
Landis John B., East Hempneld, Pa.
Landis George, Blooming Glen, Pa.
Landis Noah, Lancaster Co., Pa.
Lantz John, Neshannock Falls, Pa.
Lantz Samuel, Gap, Pa.
Lentz Benjamin, Mascot, Pa.
Lapp Daniel G., Juniata, Neb.
Latshaw John, Spring City, Pa.
Layman Simon, Davidsville, Pa.
Loucks Aaron, Scottdale, Pa.
Loucks Jonas, Wakarusa, Ind.
Loux Peter, Blooming Glen, Pa.
Loux Peter B., Dublin, Pa.
Leatherman Sam'l Line Lexington, Pa.
Leatherman John, Bedminster, Pa.
Leatherman M., Wadsworth, Ohio.
Leatherman H. O., River Styx, Ohio.
Letever John, Neffville, Pa.
Lehman David, East Lewiston, Ohio.
Lehman Benjamin, Milton Grove, Pa.
Lehman Benjamin, Columbia, Pa.
Lehman D., Fair Grove, Mich.
Lehman Samuel D., Chambersburg, Pa.
Lehman Peter, Middletown, Pa.
Lehman Peter, Beaver Falls, N. Y.
Lehman Peter Y., Goshen, Ind.
Lehman Joseph S., Elkhart, Ind.
Lehman P. S., Elkton, Mo.
Lehman Yost, Goshen, Ind.
Lehman P. S., Berne, Ind.
Lehman P. P., St. Martin, Mo.
Lehman Joel, Silver Hill, Ohio.
Lehman L. J., Alpha, Minn.
Leichty Christian, Leo, Ind.
Lesher Benjamin, Williamson, Pa.
Leiter Samuel, East Salem, Pa.
Lichty Jacob, Wellesley, Ont.
Litwiller Christian, St. Agatha, Ont.
Litwiller Joseph, Tremont, Ill.
Litwiller Jacob, St. Johns, Mich.
Litwiller Peter, St. Johns, Mich.
Linscheid Jacob, Butterfield, Neb.
Loewen Peter, Steinbach, Man.
Loose H. H., Menges' Mill, Pa.

Long D. D., Chambersburg, Pa.
Longaker S. H., Schwenksville, Pa.
Longenecker Henry E., Mt. Joy, Pa.
Lugibill John C., Leo, Indiana.

M

Mack Andrew, Bally. Pa.
Martin David, Canal Winchester, O.
Martin Jonas H., Goodville, Pa.
Martin Jacob H., Ladd, Va.
Martin Snively, Hinton, Va.
Mast Samuel E., Welshfield, Ohio.
Mast Andrew, Mt Hope, Ohio.
Mast Daniel Z., Morgantown, Pa.
Mast E. A., Kokomo Ind.
Mast Frederick, Berlin, Ohio.
Mast Moses, Berlin, Ohio.
Mast Moses, Walnut Creek, Ohio.
Mast Noah, Sugar Creek, Ohio.
Mast Joseph E., Middlebury, Ind.
Mast S. E., Welshfield, Ohio.
Mast John S., Morgantown, Pa.
McCulloth John, Morrisson, Ill.
McGowan James H., Nappanee, Ind.
McKay Henry, Clachan, Ont.
Mellinger D. H., Stephenson, Va.
Mehl J. C., Goshen, Ind.
Mensch Jacob, Skippack, Pa.
Metzler Noah, 168 W. 18th St., Chicago.
Miller Andrew, Holden, Mo.
Miller Christian, Childstown, S. D.
Miller C. J., Kalona, Iowa.
Miller Wm. K., Green Centre, Iowa.
Miller D. C., Plevna, Ind.
Miller D. D., Middlebury, Ind.
Miller D. J., Emma, Ind.
Miller Eli S., Shipshewana, Ind.
Miller Emanuel, Lagrange, Ind.
Miller H. A., Shipshewana, Ind.
Miller Joseph D., Middlebury, Ind.
Miller Manasses, Middlebury, Ind.
Miller Y. C., Shipshewana, Ind.
Miller John J., Haven, Kan.
Miller J. A., Needy, Oregon.
Miller C. W., Canton, Kan.
Miller S. C., Monitor, Kan.
Miller J. C., Leitersburg, Md.
Miller Jacob, Grantsville, Md.
Miller Joel J., Grantsville, Md.
Miller Andrew, Holden, Mo.
Miller Shem Charm, Ohio.
Miller ———, Pulaski, Iowa.
Miller Isaac A., Tremont, Ill.
Miller David S., Berlin, Ohio.
Miller Jacob J., Berlin, Ohio.
Miller Jacob E., Berlin, Ohio.
Miller Levi D., Berlin, Ohio.
Miller Eli, Walnut Creek, Ohio.
Miller J. Moses, Walnut Creek, Ohio.
Miller Solomon, Walnut Creek, Ohio.
Miller John, Walnut Creek, Ohio.
Miller Peter P., Millersburg, Ohio.
Miller Peter, Charm, Ohio.
Miller G. D., Tub, Pa.
Miller Moses B., Geistown, Pa.
Miller Peter, Oakland, Maryland.
Miller Isaac, Freemont, Ill.
Miller J. C , ———, Neb.
Miller John, Vandalia, Ill.
Miller Jacob H., Goshen, Ind.
Miller Levi, Garden City, Mo.
Mininger Jonas, Elroy, Pa.
Mitchel John, ———, Ind.
Michael Nelson, Sherkston, Ont.
Mishler Jacob D , Eugene, Oregon.
Morrel David, East Lynne, Mo.
Moser John, Kirschnerville, N. Y.
Moser John Bluffton, Ohio.
Moser John S., Orrville, Ohio.
Moser Jacob S., Dalton, Ohio.
Moseman S. K., Middletown, Ohio.
Moyer M. S., Excelsior, Mo.
Moyer J. S., Centre Valley, Pa.
Moyer Abrm F., Blooming Glen, Pa.
Moyer (Myers) Samuel, Hanover, Pa.
Moyer Jacob, Harleysville, Pa.
Moyer Michael, Souderton, Pa.
Mumaw Amos, Wakarusa, Ind.

N

Natziger Nicholas, Milverton, Ont.
Nafziger John, Topping, Ont.
Nafziger Christian, Sturgis, Mich.
Natziger Christian. Lewis Co., N. Y.
Nafziger Daniel, Minier, Ill.
Nafziger Christian, Hopedale, Ill.
Nahrgang Jos., New Hamburg, Ont.
Nelson Isaac, Fertile, Iowa.
Newcomer ———, Medina Co., Ohio
Newcomer Jacob, Columbia, Pa.
Neuenschwander Peter M., Berne, Ind.
Neufeld Gerhard, Mt. Lake, Minn.
Neufeld John, Chortitz, Man.
Neufeld John, Inman, Kan.
Neufeld Peter, Shelly, Okla.
Neufeld Gerhard, Winkler, Man.
Neuhauser V., Gridley, Ill.
Nice Jonas, Akron. Ohio.
Nice Jonas, Roseland, Louisana.
Nice ———, ———, Ill.
Nice John, Morrison, Ill.
Nice Philip, Sterling, Ill.
Nickle Theodore, Mt. Lake, Minn.
Nickle Heinrich, Elbing, Kan.
Nissly Ephraim, Mt. Joy, Pa.
Nisly Eli, Partridge, Kan.
Nisly John, Haven, Kan.
Nolt Elias, New Holland, Pa.
Nuszbaum Jacob, Orrville, Ohio.
Nunemaker J. M., Rosedale, Neb.

O

Oesch Andrew, Aurora, Neb.
Ott Solomon, Bewmansville, Pa.
Orendorf D., Flanagan, Ill.
Oyer Joseph, Sterling, Kansas.

P

Paethkaw Gerhard, Gleichen, Alberta.
Pankratz Peter, Lehigh, Kan.
Pankratz Peter H., Henderson, Neb.
Parret Philip H., Chambersburg, Pa.
Pauls Jacob, Inman, Kan.
Peachy S. W., Menno, Pa.
Peachy D. C., Allensville, Pa.
Peachy Christian K., Belleville, Pa.
Peachy Jonas, Belleville, Pa.
Penner John II, Beatrice, Neb.
Penner John III, Beatrice, Neb.
Penner Gerhart Beatrice, Neb.
Penner H. D., Hillsboro, Kan.
Penner J. W., Hillsboro, Kan.
Penner J. H., Hoag, Neb.
Penner Martin, Steinbach, Man.
Penner Martin, Clear Spring, Man.
Peters Isaac, Henderson, Neb.
Peters Dietrich, Henderson, Neb.
Peters Dietrich D., Henderson, Neb.
Peters Cornelius, Rhineland, Man.
Peters Dietrich, Mt. Lake, Minn.
Petkauw Gerhard, Winkler, Man.
Petter Rudolph, Cantonment, Okla.
Plank D. J., Arthur, Ill.
Plank David, Bellefontaine, Ohio.
Plank Jonas, Green Centre, Iowa.
Plank John J., Sharon Centre, Iowa.
Plett Cornelius, Clear Spring, Man.

Q

Quiring Henry, Lamberton, Minn.

R

Ramer Jacob, Richfield, Pa.
Ramseier C., Hillsboro, Kan.
Ratzlaff P., Sparta, Kan.
Ratzlaff A., Alta, Kan.
Ratzlaff Henry, Jansen, Neb.
Ratzlaff J , Farms, Kan.
Regier C. H., Elbing, Kan.
Regier J. W., Elbing, Kan.
Regier H. H., Mt. Lake, Minn.
Regier Peter, Henderson, Neb.
Regier John J., Henderson, Neb.
Regier Peter, Rosthern, Sask.
Rediger Jos., Gridley, Ill.
Rediger Joseph, Milford, Neb.
Rediger Christian, Aurora, Neb.
Reimer Peter, Steinbach, Man.
Reimer Peter, Beatrice, Neb.
Reimer Henrich, Mt. Lake, Minn.
Riesser Christian, Eureka, Ill.
Reisser Christian B., Eureka, Ill.
Ressler J. A., Scottdale, Pa.
Rever David, Amish, Iowa.
Rich John, Salem, Oregon.
Rich John, Willard, Oregon.
Richert P., M. D., Gossel, Kan.
Richert Peter, Alexanderwohl, Kan.
Richert Jacob, Shelly, Okla.
Richert Jacob, Lehigh, Kan.
Richert Cornelius C., Lehigh, Kan.
Richner Henry, Holden, Mo.
Rickert Allen, Columbiana, Ohio.
Rickert, ———, Mahoning Co., Ohio.
Riehl Elias, Lewisburg, Pa.
Ringenberg Jacob, Tiskilwa, Ill.
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Risser Christian, Eureka, Ill.
Risser Martin, Fontana, Pa.
Rittenhouse John F., Jordan, Ont.

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Rosenberger Josiah, Blenheim, Ont.
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Rutt Martin, Maytown, Pa.
Rutt John. Sterling, Ill.
Rychner Henry, Holden, Mo.

S

Sawatzkie Franz, Winkler, Man.
Schaum Christian, Harrison, Ill.
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Schmidt P. H., Elbing, Kan.
Schmitt J. P., Gridley, Ill.
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Schartner Fred.. Marion Junction. S.D.
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Schimmel L. O ,2110 Franklin St., Phil.
Schrag Jacob, Irwing Oregon.
Schrack Jos. D., Arthur, Ill.
Schrack Noah, Yoder, Kan.
Schrock Andrew, Metamora, Ill.
Schrock David, Needy, Oregon.
Schrock Joseph, Thurman, Col.
Schrock Peter, Walnut Creek, Ohio.
Schrock C. C., Selden, Kan.
Schlabach John. Eglon, W. Va.
Schlabach D., Hutchison, Kan.
Schlegel Joseph, Thurman, Col.
Schlegel Joseph, Milford, Neb.
Schlegel Joseph, Hartford, Kan.
Schrœder Abraham, Gretna, Man.
Schrœder J., Annelly, Kan.
Schantz Christian, Congerville, Ill.
Schantz Joseph, Fulda. Minn.
Schantz Peter, Yuton, Ill.
Schantz Peter B., Carlock, Ill.
Schmucker Daniel, Louisville, Ohio.
Schmucker Jacob, Sterling, Kan.
Schneck Chr., Apple Creek, Ohio.
Schowalter Christ. Donnellson, Ia.
Schultz John, Mt. Lake, Minn.
Schultz Peter, Mt. Lake, Minn.
Schultz Jacob, Marion Junction, S. D.
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Schwartzendruber C., Stiles, Iowa.
Schwartzendruber JacobF.,Kalona,Ia.
Schwartzendruber Eli,Eagle Grove, Ia.
Schwartzendruber J., Green Centre,Ia.
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Schwartzendruber S. J., Clarion, Ia.
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Schwarz Joseph, Berne, Ind.
Schwarz Joseph. Jr., Berne, Ind.
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Schroder H. P., Hampton. Neb.
Schrœder Abraham, Altona, Man.
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Shelly A. S., Bally, Pa.
Shelly D. B., Brutus Mich.
Shelley Henry L., Oregon, Ill.
Shellenberger A., Columbia, Pa.
Shellenberger E M., Harper, Kan.
Shellenberger E. M., Ransom, Kan.
Shellenberger Abrm.,Moundridge Kan
Shetler S. G., Holsopple, Pa.
Shope Henry, Middletown, Pa.
Shope Daniel, Middletown, Pa
Shoemaker J. S., Dakota, Ill.
Shoup M vanBuren, Mt. Eaton, Ohio.
Siemens Jacob, Mt. Lake, Minn
Slaubaugh John C., Berlinton, Ind.
Slonecker Michael, Louisville, Ohio.
Smith J. B., Garden City, Mo.
Smith John, Metamora, Ill.
Smucker Jonathan P., Goshen, Ind.
Snavely Christian, Shannon, Ill.
Snavely J., Danvers, Ill.
Snavely Jacob H., Manheim Pa.
Snively Martin, ————, Va.
Snyder Herrman, Woodbury, Pa.
Snyder Abraham, Roaring Springs,Pa.
Snyder Absolam, Kossuth, Ont.
Snyder Jonas, Waterloo, Ont.
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Sommer I. A., Berne, Ind.
Sommer Peter, Washington, Ill.
Sommer John, Paris, Ohio.
Souders John, Goodville, Pa.
Spenler Peter, Poole, Ont.
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Sproll Nobertius, Amboy, Ind.
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Stauffer John, Bachmansville, Pa.
Stauffer Jacob C., Kulpsville, Pa.
Stauffer Noah, Strassburg, Ont.
Steckley John, Hartford, Kan.
Steiner C. B., Salem, Oregon.
Steiner M. S., Cranberry, Ohio.
Steiner C. P., Cranberry, Ohio.
Steiner C. D.. Orrville, Ohio.
Steinman Daniel, Flanagan Ill.
Steinman Dan'l H..NewHamburg,Ont.
Steinman Daniel, New Hamburg, Ont.
Stirri Joseph, New Hamburg, Ont.
Stœz Cornelius, Hochstadt, Man.
Stœz David, Chortitz, Man.
Stofer Eli, Hudson, Ind.
Stoltzfus Ammon E., Lund, Kan.
Stoltzfus Benjamin, Morgantown, Pa
Stoltzfus Christ. N., Morgantown, Pa.
Stoltzfus D. M., Buyerstown, Pa.
Stoltzfus Daniel U., Atglen, Pa.
Stoltzfus Henry, Groff's Store, Pa.
Stoltzfus Henry, Mascott, Pa.
Stoltzfus J., New Holland, Pa.
Stoltzfus D. Lapp's, Pa.
Stoltzfus Gideon G., Lapp's, Pa.
Stoltzfus John M , Gap, Pa.
Stoltzfus Samuel, Morgantown, Pa.
Stuckey Peter, Gibson, Neb.
Stuckey Joseph, Danvers, Ill.
Stuckey Christian, Elmira, Ohio.
Stuckey ————. Brainard, Kan.
Strubhar Valentine, Washington, Ill.
Strite Christian R., Cearfoss, Md.
Stump David Hanover, Pa.
Stutzman Jacob J., Monitor, Kan.
Stutzman Moses, Belleville, Pa.
Suderman A., Newton, Kan.
Suderman Leonard, Whitewater, Kan.

T

Teets Jacob, Lost River, W. Virginia
Thiessen Dirk, Marion Junction, S. D.
Thiessen William, Jansen, Neb.
Tœws Jacob, Newton, Kan.
Tœws J. R., McLain, Kan.
Tœws Peter, Gruenfeld, Man.
Tœws Peter, Bergfeld, Man.
Tœws N. F., Mountain Lake, Minn.
Troyer Amos P., Barlow, Oregon.
Troyer Benjamin, Walnut Creek, O.
Troyer Jonas J., Charm, Ohio.
Troyer Christian D., Baltic, Ohio.
Troyer David, Charm, Ohio.
Troyer J. J., Emma, Ind.
Troyer D. D., Goshen, Ind.
Troyer Christian. Goshen, Ind.
Troyer A. A., Shipshewana, Ind.
Troyer Jonas, Middlebery, Ind.
Tschetter Wm., Freeman, S. Dakota.
Tschetter Paul, Bridgewater, S. Dak.

U

Umbel Christian, Pequea Pa.
Ummel Abraham, Ransom, Kan.
Unruh Peter, Marion Junction, S. D.
Unruh Jacob P., Marion Junction, S.D.
Unruh Henry P., Loretta. S. Dakota.
Unruh Benjamin, Hillsboro, Kan.
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Unzicker Peter, Bullom, Ill.

V

Vercler Andrew, Meadows, Ill.
Voth Heinrich. Bingham Lake, Minn.
Voth H. R., Keam's Canon, Arizona.
Voth Peter, Alexanderwohl, Kan.
Voth J. J., Elbing, Kan.
v. d. Smissen, C. H. A. Summerfield, Ill.

W

Wadel Peter, Chambersburg, Pa.
Wagler Jacob. Wellesley, Ont.
Wagler Christian, Baden, Ont.
Wælde Dietrich, Mt. Lake, Minn.
Wall Aaron, Mt. Lake, Minn.
Wall Henry, Mt. Lake, Minn.
Wall Cornelius M., Henderson, Neb.
Wall Peter, Buhler. Kansas.
Walter John, Chalfont, Pa.
Warkentin John, Winkler, Man.
Wambold Isaac A., Breslau, Ont.
Wayre John, Urbana, Ohio.
Wayre Jonathan, Urbana, Ohio.
Weber Elias, Breslau, Ont.
Weber H., West Point, Iowa.
Weber Isaac, Bowne, Mich.
Wedel Benjamin I., Moundridge, Kan.
Wedel C. H., Newton, Kansas.
Wedel C. P., Lehigh, Kansas.
Wedel Cornelius, Alexanderwohl, Kan.
Weaver Alexander, Wallsal, Pa.
Weaver Henry, Camp Hill, Pa.
Weaver Joseph, Oronogo, Mo.
Weaver Samuel S., Mt. Clinton, Va.
Weaver John M., Heston, Kan.
Weaver J. J., Stott, Ind.
Weaver David, Newton Kan.
Weaver Alexander, Wallsal, Pa.
Weaver Jacob, Columbianna, Ohio.
Weaver Jacob, Shipshewana, Ind.
Weirich Eli D., Grass, North Dakota.
Weldey Henry, Wakarusa, Ind.
Wenger Christian, Dutton, Mich.
Wenger Joseph New Holland, Pa.
Wenger Jacob, Schæfferstown, Pa.
Wenger Henry H., Linnville, Va.
Wenger A. D, Okalosa, Iowa.
Wenger A. D., Garden City, Mo.
Wenger A. D, Millersville, Pa.
Westenberger David, Annville, Pa.
Werey Christian, Amish, Iowa.
Wideman Samuel, Almira, Ont.
Wiebe Abraham, Rhineland, Man.
Wiebe John, Rhineland, Man.
Wiebe Peter, Rhineland, Man.
Wiebe Gerhard, Winkler, Man.
Wiens Abraham, Inman, Kan.
Wiens Jacob, Rhineland, Man.
Wiens Jacob B., Lehigh, Kan.
Wiens Johan, Bingham Lake, Minn.
Winey Caleb, Peabody, Kansas.
Winey Jacob L., Birmingham, Kan.
Willms Abrm., Marion Junction, S. D.
Wipf John, Freeman, S. Dakota.
Wipf Joseph, Freeman, S. Dakota.
Wisler Martin, Mummasburg, Pa.
Wisler Martin, Hanover, Pa.
Wismer Henry, Creamery, Pa.
Wismer Berlin, Waterloo, Ont.
Witmer Samuel Riteuback's Store, Pa.
Witmer Abraham, Letort, Pa.
Witmer Isaiah, Farmersville, Pa.
Wittmer Abraham M., Windom, Pa.
Wittmer Elias, Groffdale, Pa.
Witmoyer Cyrus, Annville, Pa.
Wohlgemuth A., Steinbach, Man.
Wohlgemuth Hein., Clearsprings, Man.
Woolner Jacob, Kossuth, Ont.
Woolner Jacob Jr., Kossuth, Ont.
Wyse A. J., Archbold, Ohio.
Wyse Daniel J., Archbold, Ohio.

Y

Yoder Daniel D., Oakland, W. Va.
Yoder Phinehas, Hazel Ridge, Tenn.
Yoder Elias A., Meyerstown, Pa.
Yoder Jacob, Stuttgart, Arkansas.
Yoder D. D., Tub, Pa.
Yoder Samuel, Allensville, Pa.
Yoder D. Z., Denbigh, Va.
Yoder John, Belleville, Pa.
Yoder Christian L., Belleville, Pa.
Yoder John S., Mattawana, Pa.
Yoder Nathan Belleville, Pa.
Yoder Jonathan, Morgantown, Pa.
Yoder Christian Z., Belleville, Pa.
Yoder Joel I., Saltillo, Ohio.
Yoder Noah D., Wellman, Iowa.
Yoder L. J., Elmira, Oregon.
Yoder Moses J., Arthur, Ill.
Yoder Moses, Grantsville Md.
Yoder D. C., Emma, Ind.
Yoder Daniel, Linn Grove, Ind.
Yoder Elias, Leo, Ind.
Yoder Samuel, Elkhart, Ind.
Yoder Abraham, Farmerstown, Ohio.
Yoder A. I., Dickson county, Tenn.
Yoder Noah, Richland, Tenn.
Yoder D. Z, Denbigh, Va.
Yoder Daniel J., Charm, Ohio
Yoder John K., Orrville, Ohio.
Yoder John C., Emma, Ind.
Yoder Jonas C. Huntsville, Ohio.
Yoder C. K., West Liberty, Ohio.
Yoder David J., West Liberty, Ohio.
Yoder Jacob, Benton, Ohio.
Yoder Menno, Belleville, Pa.
Yoder Michael, Mattawana, Pa.
Yother Henry, Blue Springs, Neb.

Z

Zacharias Peter, Rhineland, Man.
Zacharias Peter, Jr., Plum Coulee, Man.
Zehr Joseph B., Flanagan, Ill.
Zehr Christian B., Wellesly, Ont.
Zehr Peter, Fisher, Ill.
Zehr Peter, New Hamburg, Ont.
Zehr Joseph C., New Hamburg, Ont.
Zehr Christian S., Wellesley, Ont.
Zehr Daniel, Lilly, Ill.
Ziegler Joseph, Zelienople, Pa.
Zimmerly Peter, Bluffton, Ohio.
Zimmerly Christian, Bluffton, Ohio.
Zimmerman J. K., Beatrice, Neb.
Zimmerman Peter, Garden City, Mo.
Zimmerman C. C., Chenoa, Ill.
Zimmerman John, Inman, Kan.
Zimmerman J. J., Inman, Kan.
Zimmerman Jacob, Leacock, Pa.
Zimmerman John M., Churchtown, Pa.
Zimmerman Menno, Martindale, Pa.
Zimmerman Benj., Shiremanstown, Pa.
Zimmerman Peter, Roanoka, Ill.
Zook D. D., Newton Kan.
Zook Jonathan J., Berlin, Ohio.
Zook A. D., Allenville Pa.
Zook Eli, Ronks, Pa.
Zook Enock, Belleville, Pa.
Zook John, Talmage, Pa.
Zook J. R., Neshannock Falls, Pa.
Zook John, Mascot, Pa.
Zook J. C., Allensville, Pa.
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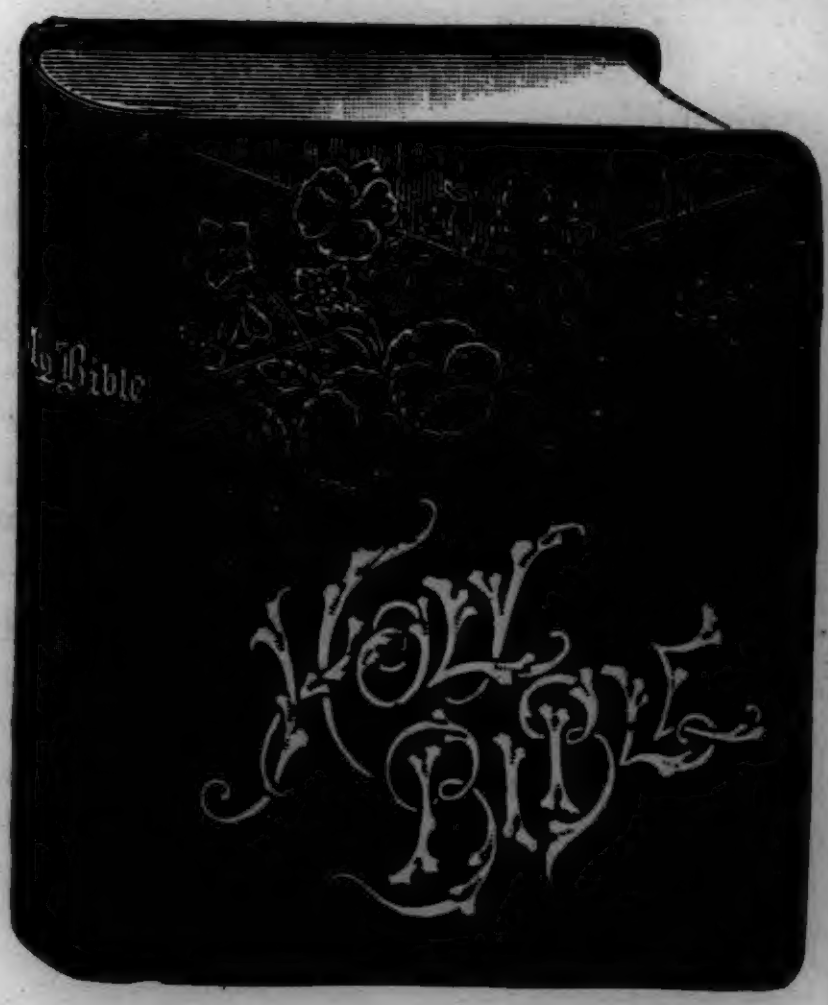

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